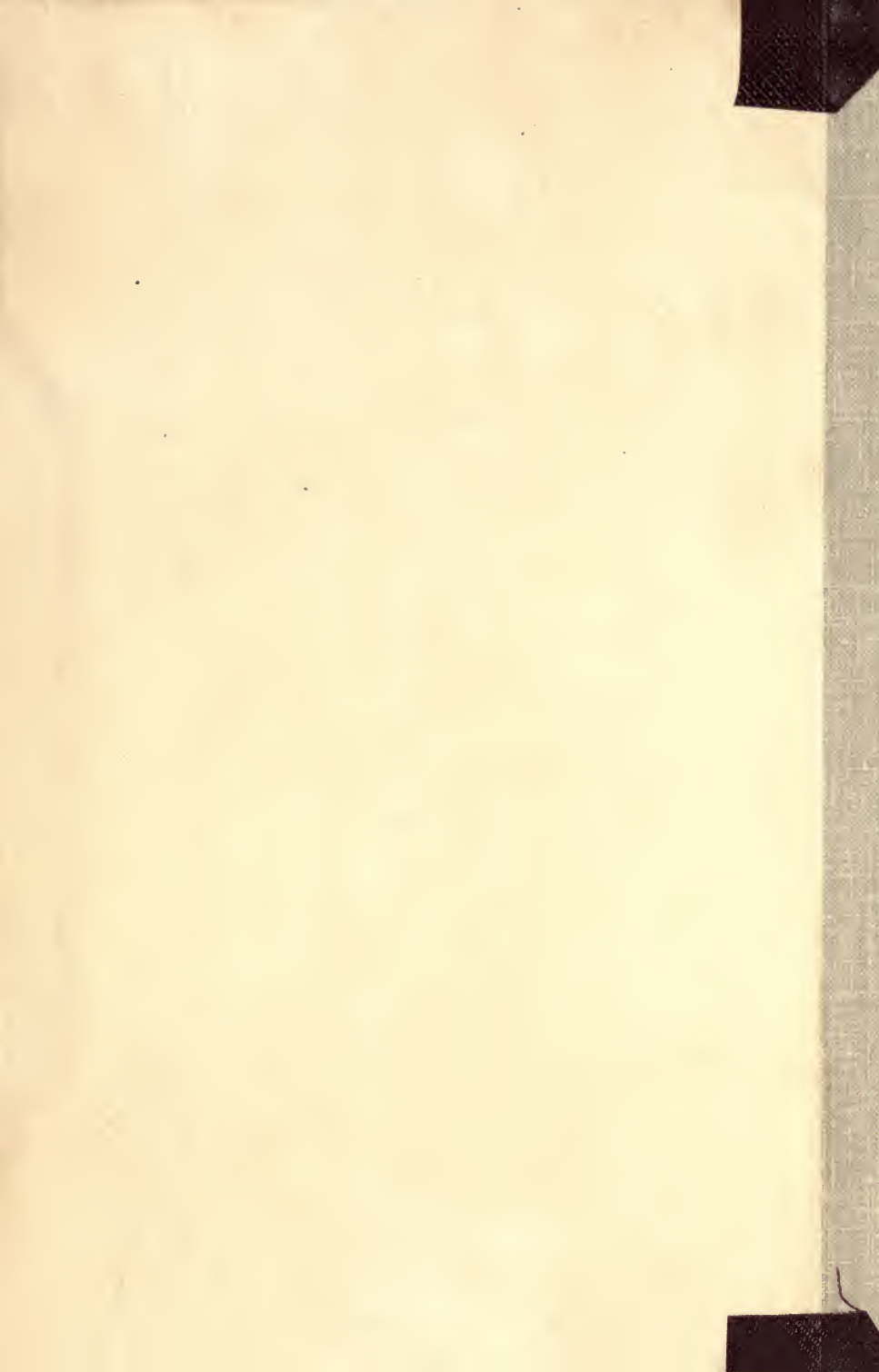




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# BIBLICAL EXPOSITOR

AND

# PEOPLE'S COMMENTARY;

CONTAINING

ACCURATE TRANSLATIONS FROM THE HEBREW OF DIFFICULT  
PASSAGES OF THE OLD TESTAMENT, WITH CRITICAL,  
HISTORICAL, AND EXPLANATORY NOTES OF THE  
SAME; TOGETHER WITH A COMPLETE  
HISTORY OF HEBREW LITERATURE  
FROM THE EARLIEST TIMES.

DESIGNED AS A

GENERAL HELP TO BIBLICAL READING AND INSTRUCTION

BY

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TERISTICS OF HEBREW POETRY," "TREATISE ON THE IMMORTALITY  
OF THE SOUL," "CRITICAL LECTURES ON GENESIS I.," &C.

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"If thou seekest for her (*i. e.* wisdom) as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God.—Prov. ii. 4, 5.

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## INTRODUCTION

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“The Scripture abideth the same in the sober majesty of truth ;  
And the differing aspect of its teaching proceeds from diversity in minds.  
He that would learn to think may gain that knowledge there ;  
For the living word, as an angel, standeth at the gate of wisdom,  
And publisheth, This is the way, walk ye surely in it.”—*Tupper*.

THE object of bringing this Biblical Expositor before the American public is, to furnish a clear and exhaustive explanation of such passages of the Old Testament which are now, from various causes, rendered obscure in our authorized version, and more especially of such portions which of late years have been assailed. In order to accomplish this by no means easy task in the most satisfactory manner, the reader may rest assured that no labour was spared. Every passage treated on was most carefully and critically examined in the original ; and every aid that could furnish information, or throw light upon the subject under consideration, was called into requisition. In treating on those portions of Scripture which modern criticism has attacked as being *spurious, unhistorical, or contradictory*, I have frequently made the heathen writers and the monumental inscriptions of antiquity to bear testimony to the truth of the sacred narratives. This testimony, at least, cannot be challenged by our opponents as having been influenced by preconceived opinions or prejudice.

I am by no means ignorant of the fact that the expectations of the reader in our days are not always easily gratified, yet I still cherish the hope that, although my expositions may not always in every respect prove satisfactory to all my readers, they will, at least, always be found instructive and interesting.

The poet has justly asked,

“Who can condense the Sun, or analyze the fulness of the Bible,  
So that its ideas be gathered, and the harvest of its wisdom brought in ?”

In a work surrounded by so many difficulties as is the interpretation of the Scripture, surely, the commentator may justly claim from the general reader as well as from the scrutinizing critic a generous consideration for any imperfections.

In our authorized version many of the most beautiful Hebrew figures have been unavoidably lost, for it would have been impossible to preserve them in their original beauty in an English garb, and still retain a readable English such as would be

looked for in a version. "The Hebrew muse, as aforetime, hangs up her harp on the willows, and refuses to sing her native songs in a strange land." In my translations of the various passages, however, in order to afford the English reader an opportunity of forming some idea of the great beauty of Oriental diction, I have as much as possible adhered to the literal rendering, and afterwards given the reading of the English version in brackets.

As regards the plan adopted in publishing the work as a *monthly periodical*, my object was to insure a more certain reading of it. A book of three or four hundred pages presents a formidable appearance, and there is a tendency to lay it aside for a more convenient season, which in many cases never comes. Many, too, admire books more for their beautiful binding as ornaments, than for the information they convey, somewhat like the Japanese characters upon a fire-screen or vase which are admired more for their grotesque figures than their meaning. Now I am vain enough to expect my commentary to be read, and those who subscribe to periodicals generally do so with the intention of reading them; this is the chief reason for issuing it in monthly numbers. Those who will honour my work afterwards with a handsome binding would confer an additional compliment, but of the two the greatest compliment will certainly be the reading.

But it will probably be asked, where is the necessity for such a work at all? Are there not already enough commentaries in existence? Before answering these questions, which I purpose to do at some length, for they are highly important questions since they relate to the proper interpretation of the Bible, I take the liberty of asking in return, whether these questions are not also applicable to any other important literary or scientific subject? I venture to say it would be impossible to find any important subject which has not already called forth voluminous writing, and as Wolfgang Menzel says in his work on German Literature: "the paper still rustles, and rustle it will." And how could it be otherwise? The present century is pre-eminently distinguished for profound research in different branches of learning. The various sciences, the languages, both ancient and modern, together with their literature, have all, without an exception, found numerous and enthusiastic votaries. Fresh researches were constantly productive of new discoveries, and fresh investigations of new theories, and so books kept on multiplying at a most astonishing rate. Now among the subjects which attracted most attention, Biblical criticism took a very prominent place. Ever since Vater, at the beginning of this century, began to re-echo the doubts regarding the authenticity of certain portions and certain books of

the Old Testament which Spinoza had promulgated in the seventeenth century, Biblical criticism, with every successive year, received more and more attention. Hebrew and its cognate languages, as the primary requisite for the interpretation of the Old Testament, began to be assiduously and critically studied. The Hebrew student no longer contented himself with the bare rules of grammar, but began to search for *the why* and *the wherefore*, and so the philosophy of the Hebrew language became gradually more and more clearly developed through the learned labours of zealous philologists. The revolution which has thus been produced in Hebrew philology within the last half century, is simply astounding.

The aid which was thus afforded to the proper rendering and interpretation of the Hebrew Scriptures, cannot possibly be over estimated. But this is not all; it conferred other great benefits, by removing "the dryness" which generally characterizes grammatical study, and rendered the study on the contrary highly interesting, which soon made Hebrew philology a favourite study. As a little Hebrew will do no person any harm,—indeed I have seen it stated that the Sunday School Association of London (England), have decided that all those of the members who can possibly do so, should study Hebrew—I purpose illustrating my statements by always giving one or two examples. As an illustration then of tracing, *the wherefore*, we may state that the conjunctive *and* is in Hebrew expressed by merely prefixing the letter ׀ (*wav*)—which is the sixth letter of the Hebrew alphabet. Now it may naturally be asked why just this letter be chosen out of the twenty-two letters of the alphabet for this office? Until comparatively recently this question seems not to have occurred to any person. Hebraists were satisfied that the letter denoted *and*, and did not trouble themselves to look for the reason. Not so with philologists of more recent years, they sought for the reason, and certainly had no difficulty in finding it. The names of the Hebrew letters are all proper Hebrew words, and signify what they originally represented in their hieroglyphic form. Now the letter ׀ (*wav*) denotes *a hook*—the reader will perceive the letter bears still some resemblance to it—what more natural than that this letter should have been chosen *to hook* or *connect* words together?

But modern critics did not content themselves with a mere critical study of the Hebrew: every other study that had the least bearing upon the elucidation of the Scriptures received their fullest attention. The history of the Jews and of the nations with which they came into contact; the geography of the holy land, its scenery and natural history; the habits and customs of the Asiatic nations in general, and of the ancient Hebrews in particular; and lastly, though by no means least,

the peculiar modes of expression prevailing among the chosen people and among the other nations of the Semitic family—all these received the closest investigation, and were constantly pressed into service.

The reader of the English version cannot have failed to notice how frequently words are printed in italics, indicating that such words do not occur in the original. Very frequently, however, it happens that the words supplied are neither in accordance with the ancient mode of expression, nor do they convey the proper sense. Let us take for example Psalm cxxxvii. 5, rendered in the English version "If I forget thee, O Jerusalem, let my right hand forget *her cunning.*" An ancient Hebrew would not have here supplied "*her cunning,*" but would have read the passage—

"If I forget thee, O Jerusalem,  
Let my right hand forget *me.*"

That is, let my right hand no longer render me its accustomed services.

From the time that Vater espoused the rationalistic views which Spinoza had promulgated the criticism of the Old Testament assumed an entire new face. It seemed now that the endeavours of Hebrew students were not so much directed to the discovery of the beauties with which those writings abound as to the hunting up of discrepancies; not so much to the elucidation of their teaching as to the searching for philological peculiarities which might throw doubts on the authenticity of portions or entire books of the Hebrew Scriptures. Thus it is that the commentator of the present day is confronted with questions such as former interpreters never dreamed of. The reader will now see the necessity of a commentary dealing with these questions which have been raised by the *rationalistic school*, or, as it is sometimes called, *the school of newer criticism*. I have no hesitation in saying that, had the same enthusiasm been displayed in defending the Bible as its opponents displayed in their endeavour of stripping it of its Divine authority, the religious and moral state in Europe, and may I not say in America also, would present a brighter aspect than it, alas, does at present.

Let it not be supposed that I for one moment cherish the idea that any humble efforts of mine will in anywise stem the torrent of unbelief, or check the reckless system of Biblical criticism now so much in vogue—such acts, I fear, lay now beyond all human power to accomplish; yet, with Divine blessing, they may not be altogether unproductive of some good. Some who may have formed unfavourable opinions by having read only one side of the question may be induced to

pause before they plunge into the deep abyss of scepticism, whilst others, seeing the reasonableness, if not the incontrovertibility of my arguments, may, perchance, be brought again to a better state of mind.

We frequently hear astonishment expressed at the rapid progress of irreligion and unbelief, and yet how can it be otherwise? Those who are thus lost in wonderment have hardly any idea of the numberless rationalistic works which are from year to year sent among the people—many of these works bearing the names of eminent and well known writers upon the title page, and are generally written in a captivating style. Their arguments are put forward in a forcible manner, and the questions generally only reviewed from their own stand point. Now I would ask, what might be expected as the result if an abstruse political question were brought before the people forcibly argued merely from one party view? Would not the very absence of any counter argument be taken as a proof that the statements could not be controverted, and many if not all, be brought to the same mode of thinking? And how can we expect different results from people hearing or reading only one-sided explanations of difficult Biblical subjects, upon which it is impossible for them to exercise their own judgment?

It must be remembered our modern critics hurl their shafts of criticism at such portions of Scripture which they deem most assailable, and make it appear either that they do not accord with other portions, or that the authors must have been altogether ignorant about what they were writing; and, therefore, could not have written these portions under inspiration. Such, for example, was the line of argument adopted by the Rev. C. W. Goodwin, M. A., in his "Essay on the Mosaic Cosmogony," which forms a part of the well-known work called "Essays and Reviews." (See pp. 171, 172.) The same sentiments are elaborately put forth by Dr. Kalisch, in his "Commentary on Genesis," published in England, (See pp. 40, 43, 45, 49,) and likewise by a host of other writers. In regard to the Mosaic account of the location of the garden of Eden, for instance, we are told that the description can only be made intelligible if we take into consideration the imperfect knowledge of geography then prevailing. That Moses speaks of four rivers as having one source, or at least having a confluence, when on the contrary two of the four rivers are widely separated and flowing in opposite directions. On a close investigation, however, I think it can be clearly shown that the geographical description by the sacred writer is quite correct, and given with great minuteness, and that these writers who would impugn the Mosaic account have themselves fallen into an error by

mistaking the identity of the two rivers. This subject will be fully treated hereafter in the Commentary.

Again, we are seriously told that on comparing the first and second chapters of Genesis, we can come to no other conclusion than that they were written by two distinct authors, the reasons assigned for adopting this hypothesis are, in the first place, in the first chapter of Genesis the term Elohim (*i. e.*, God) is constantly used, whilst in the second chapter from the fourth verse to the end of the chapter the term Jehovah Elohim (*i. e.*, LORD God) always occurs. And, secondly, in ch. i. 20-27, the fowls and beasts are represented as having been created before Adam and Eve, whilst according to ch. ii. 7, 19, 22, Adam is created before the birds and beasts, and Eve after both. The explanation which we shall hereafter give of these peculiarities, will, I am sure convince the reader, that there is no necessity whatever for adopting a theory of different authorship.

The Mosaic account of the deluge, has likewise been challenged. Here we are asked where is such a quantity of water to come from as, according to the account, would be required? And as for the ark itself, its capacity is not only declared to be quite insufficient, but the whole structure is pronounced as altogether unfit. We shall hereafter see what grounds there are for such sweeping declarations.

The whole Mosaic account of the bondage of the Israelites in Egypt is most vehemently assailed and declared altogether unhistorical, inconsistent, and contradictory. They point, for instance, to Exodus vi. 3, where it is said, "And I appeared to Abraham, to Isaac, and to Jacob, by *the name of (El Shaddai)* God Almighty, but by my name JEHOVAH was I not known to them." Here our critics ask, how can this statement be reconciled that the patriarchs did not know God by the name "JEHOVAH," when on the contrary we find God Himself speaking under that name to Abraham, "And he said to him, I am JEHOVAH who brought thee out of Ur of the Chaldees," (Gen. xv. 7) and again in other places: And when we find even the patriarchs themselves frequently using it, as for example, Gen. xxii. 14, where Abraham called the name of a place "Jehovah-jireh." It is no wonder that a question like this should stagger an ordinary reader of the Bible, when it has puzzled many commentators. And yet, there is really no difficulty in finding a most satisfactory reply to this apparently perplexing question.

But not only are such isolated passages of the Pentateuch as those above noted assailed, but the genuineness of the greatest portions of the books of Moses is now questioned, and especially is that the case with respect to the book of Deuteronomy. From the time that Vater, at the beginning of this century,

set out on his crusade against the Pentateuch, the warfare has continued with increasing fierceness from year to year, and spread from country to country, until at last its war-cry is even heard in countries whose orthodoxy was deemed a sufficient bulwark against any such invasion.

The question of authorship, even in case of a secular work, often attracts a great deal of attention, as for example, the celebrated "Letters of Junius," ascribed to various persons, and still remains, a literary puzzle. But when such a question involves the verity of the whole Scriptures, then language fails in adequately describing its importance. It is, therefore, my intention to give this all-important question of the authorship of the books of Moses the fullest consideration, and lay it before the reader in as plain a manner as possible, so that he may be able to form an intelligible opinion himself on this much contested question which now so imminently threatens to disturb the peace of the religious world.

Criticism is, however, not merely confined to the Pentateuch, the other books of Scripture have their Colensos also; and the student of the Bible may, therefore, when least expected, be confronted with some puzzling, if not, indeed, very difficult question. Let me give a few examples so that the reader may see that this is not a bugbear set up merely to frighten—no, it is not to frighten, but to give a timely warning in order to be prepared for it.

In 1 Kings vi. 1, it is said, that "In the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel in the month of Zif, which is the second month, that he began to build the house of the LORD." Now Josephus, gives the time to be "five hundred and ninety-two;" and so does Demetrius, who wrote the history of the Jewish Kings, during the reign of Ptolomy Philopater, and which, no doubt is the correct time. Here then we have a difference of 112 years to be accounted for. The favourite mode of getting over the difficulty among commentators has been, by supposing, either that the Hebrew text has been corrupted, or that the number has not originally existed in the text. But for what object should the number have been altered or inserted? And by whom? Surely not by the Hebrews, who evinced such a scrupulous regard and veneration for the sacred text, that when a revision of the Biblical text was undertaken by the celebrated Jewish doctors generally called *Masorites*, they would not even alter or insert a single letter in words erroneously written—errors which no doubt originated through the carelessness of transcribers—but rather suffered such erroneously written words to remain in the text, and placed the emendation in the margin. We must, there-

fore, look for a more consistent explanation of the difficulty, and this will be found in one of the *canons* or *rules* of criticism of the ancient Jewish Rabbies contained in the Talmud. The *canon* referred to declares "*that the ancient Jews never counted the time that the nation was under foreign servitude, for the nation was then considered dead.*" Now, let us see whether this rule applies here.

If the reader will turn to the book of Judges, he will find the different periods that the Israelites were given over to foreign nations for their wickedness to be as follows:

Judges iii.	8.—To the king of Mesopotamia ..	8	years.
"	iii. 14.—To the Moabites .....	18	"
"	iv. 3.—To Jabin, king of Canaan .....	20	"
"	vi. 1.—To the Midianites.....	7	"
"	x. 8.—To the Philistines and Amorites.	18	"
"	xiii. 1.—To the Philistines... ..	40	"
		<hr/>	
		111	"
Odd months, always reckoned with the preceding year .....		1	"
		<hr/>	
		112	"

Here, then, we have the apparent discrepancy accounted for in a most satisfactory manner; and it is, in my opinion, one of the strongest proofs of the authenticity of the books of Kings themselves, for no impostor would have ever dreamed of giving a number whose historical correctness can only be sustained by an appeal to a peculiar national custom.

The book of Job, though universally admired as a brilliant literary gem, has nevertheless not been allowed to escape the fiery ordeal of modern criticism, by which it is sought to deprive it of the greatest portion of its importance. The book itself furnishes the most conclusive proofs of high antiquity; yet, notwithstanding these, a comparatively late date is assigned to it on mere trivial grounds. But this is by no means the worst part: some of our modern critics are not contented to stop here, but, having first, as a preliminary step, divested the book of its antiquity, they next proceed to strip it of its true character by declaring it to be merely an allegorical production. Happily, however, there is not wanting conclusive proof of the book setting forth a real occurrence, as we hope to show hereafter to the entire satisfaction of the reader.

The book of Daniel has shared a similar fate at the hands of modern critics; indeed, the German critic Auberlen, who writes in defence of the book, in noticing the strenuous efforts put forth to impugn its authenticity, remarks, "*Die Unächtheit*



*Daniels ist in der modernen Theologie zum Axiom geworden," i. e.,* The spuriousness of the book of Daniel has become an axiom in modern theology; and Dr. Williams, an English divine, and formerly a teacher of the youth, in *Essays*, p. 76, says, "It is one of the highest triumphs and most saving facts of the more recent criticism to have proved that the book of Daniel belongs to the time of Antiochus Epiphanes:." that is to say, about 400 years after Daniel's death.

As I may not be able to extend my commentary to the book of Daniel, for it has always been my practice to do a little carefully rather than do much carelessly, I will take this early opportunity of placing before the reader the principal objections urged against the authenticity of this prophetic book, and point out upon what shallow arguments they are based.

One reason assigned for placing the book at a later period, and upon which great stress is laid is, that "Certain events are foretold with such a minuteness as to prove clearly that they must have been written after they had taken place." But if Daniel was an inspired prophet, where is the difficulty to comprehend his foretelling future events in a precise manner any more than his merely alluding to them? And, after all, the taking of Jerusalem and the desecration of the Temple by Antiochus Epiphanes is not more vividly foretold by Daniel than the downfall of the last king of Babylon by Isaiah (see ch. xiv.), or indeed many future occurrences by other prophets. The prophet is merely the passive agent in the hand of God, and with God nothing is impossible.

De Wette, in his "Critical and Historical Introduction to the Canonical Scriptures of the Old Testament," (vol. ii., p. 488,) says, "It appears Daniel is not the author of the book. It is full of improbabilities. Nebuchadnezzar demands that the wise men should tell him the dream he had forgotten, and threatens to put them to death in case of their inability to obey his command."—(Dan. ch. ii. 3, *et seq.*) And where is the improbability in all this? It is well known that the wise men of the east from the earliest times professed to be able to disclose hidden things, to foretell events, and above all, were exceedingly expert in performing things by sleight of hand, with which they imposed on the higher as well as the lower classes. In our days we may instance the pretended snake-charmers of India and Egypt. It is also well known that both high and low placed the greatest confidence in those magicians and sorcerers, for they always had immediate recourse to them. But superstition knows no bounds, and when the mind becomes once under its influence nothing seems too extravagant, and hence we find Nebuchadnezzar on this occasion expects even more from the wise men than they ever professed to be able to perform—he

wants them to tell the dream which he had forgotten. This is by no means strange; he would naturally have supposed that it would involve no greater degree of wisdom to tell the dream than to tell the interpretation of it. That such an idea pervaded the King's mind is evident, for he says: "Therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof." Then as regards the King's threatening to put the wise men to death in case of their inability to obey his command; this is quite in accordance with the despotism of the ancient monarchs. To this may be added, that these supernatural dreams—for such in reality they were—seemed to have left an exceedingly depressing effect on the dreamer, which at once portended that their import was of the highest significance, as is clearly indicated by the great anxiety always evinced to have them interpreted. Thus we read also that Joseph found the butler and the baker of Pharaoh sad in the morning after they had each dreamed a dream. (Gen. xl.) So likewise of Pharaoh it is said: "And it came to pass in the morning that his spirit was troubled, and he sent and called for all the magicians of Egypt, and all the wise men thereof." (Gen. xli. 8.)

The image of gold which Nebuchadnezzar had set up in the plain of Dura offered likewise a target against which not a few of our modern writers have hurled their shafts of criticism, and no thanks to their efforts if they have not succeeded in demolishing it. The objections advanced are, in the first place its immense size, namely 60 cubits, or 90 feet, with an altogether inappropriate breadth of only 6 cubits, or 9 feet, and finally, its being all made of gold. These objections have no doubt been regarded by many a reader who did not take the trouble to examine the subject more fully, as very grave objections. The colossal form of the image, as well as the lavish expenditure of gold, would naturally be looked upon as altogether unaccountable. But then we must take in consideration what we, with our modern notions, may consider extravagant, may have been regarded by the ancients quite in a different light. We may safely prophecy that the world will never see similar Pyramids erected to those of Egypt, nor another place of worship with its grandeur and untold riches, like the Temple of Solomon, nor even sepulchres hewn in the rocks like those of the Kings of Israel, which, from their size and many apartments, are spoken of as "*houses*," "*buildings*."

From the narrative given in Dan. iii. of the dedication of the image, it is evident that it was intended that the ceremony should be of the most imposing kind. All the various officers from all the provinces of the kingdom, from the highest to the lowest, were commanded to be present. So imposing a ceremony could not fail to attract also a great multitude of

people from far and near, and, indeed, from the formula employed by the crier, "to you it is commanded, O people, nations, and languages" (v. 4), it would appear that a great concourse had assembled. As all were required to fall down and worship the image, it was necessary that it should be distinctly seen by all, this itself would render a high image necessary. Still there can be no doubt that the unnecessary height of the image was designedly in order to make its appearance more imposing, and in order to obtain this object more fully even symmetry was disregarded.

There are many able writers who suppose that the image was placed upon a high pedestal, and that both together made up the 60 cubits. Now although the language of the text does not preclude such a supposition, still we are by no means disposed to insist upon it. The natural construction of the language seems rather to imply that the image was of that dimension. But even so, why should Biblical critics find more difficulties with Scripture statements than with similar statements in secular works? Have those writers ever found fault with the account given by Pliny of the colossal statue of Helios presented by Demetrius to the Rhodians as a tribute to their valour. This figure was made of brass; and its height is given as seventy cubits, which would make it about fifteen feet higher than Nebuchadnezzar's image, and it is said to have taken twelve years to make it. (Plin. H. N. xxxiv. 18.) Pliny mentions another colossal figure 110 feet long, which was made in his own time by Zenodorus for Nero, and which was afterwards dedicated to the sun. But immense as those images above alluded to were, they are altogether outstripped in size by the giant form of an idol which the Marquis de Beauvoir has seen. In describing the pagoda of Xetuphon, the Marquis says: "Imagine yourself with us beneath a colonnade of teak-wood, and in an immense sanctuary, where the god is extended his full length; and this is no small matter, for he measured 150 feet from the shoulder to the sole of his feet. This gigantic body, in masonry, is completely and entirely gilt. It lies on the right side: a gilded terrace, ornamented with sculpture, serves for his couch. His head, of which the summit is eighty feet above the ground, is supported by the right arm, which rests towards the entrance of the door. His left arm is extended along the thigh; his eyes are silver, his lips pink enamel, and on his head is a crown of gold. We look like Lilliputians around Gulliver, and if we try to climb up upon him, we disappear altogether in his nostrils; one of his nails is taller than any of us. We stood amazed before this Titanic work, of which the architect can only have been paid by the riches of a Croesus. This gigantic casting of the purest gold, must be

worth millions; each sheet of metal (and there must have been thousands) is nearly two square feet in size, and weighs, they tell us, 450 ounces of gold." (Voyage Autour du Monde, vol. 2, pp. 281, 282, translated in "A Week in the Kingdom of Siam," p. 244.)

We doubt not many other colossal images of idols might be found if we searched the temples of India, but the examples we have adduced will suffice to show that great height of image-idols was regarded of the greatest importance to give the idol an imposing and terrifying appearance.

But our critics are also staggered by the quantity of gold it must have taken in constructing an image of such colossal dimension, and ask "where Nebuchadnezzar could possibly have obtained the enormous quantity required, if, indeed it existed at that time in the whole world?" J. D. Michaelis took the trouble to obtain from a celebrated mathematician a valuation of the quantity that must have been used, who taking the common cubit of the Hebrews, namely, eighteen inches—for the sacred cubit was twenty-one inches—as his basis, and making proper allowance for the admixture of other metals, found that the amount of gold required reached the enormous sum of upwards of 3,400 million dollars. We have not the slightest intention of questioning the correctness of this calculation; but where, we would ask, is there any ground for supposing that the image was of solid gold? The Hebrews, in common with other nations, were accustomed to speak of objects which were overlaid with plate of copper or gold as if they were made of these metals. It is well known that the bodies of heathen idols were generally of wood or earthenware, and merely overlaid with a plate of gold. Of such the prophet Isaiah speaks, "The workman casteth a graven image, and the goldsmith spreadeth it over with gold, and forgeth silver chains." (ch. xl. 19.) Jeremiah also alludes to such a practice: ch. x. 3, 4.

Among the Hebrews articles overlaid with brass or gold were employed at a very early period. In Exodus xxvii. 1, 2, Moses is commanded to make an altar of shittim wood five cubits long, five cubits broad, and three cubits high, and overlay the same with brass, and again, in ch. xxx. 1, 2, 3, he is commanded to make an altar of shittim wood one cubit square to burn incense upon, and to overlay it with pure gold. Now in ch. xxxix. 38, 39, these very two altars are spoken of as "the golden altar," and "the brazen altar." It was no doubt from the costly and heavy plate of gold employed in covering such articles that they were spoken of as *golden*, and this ought certainly not to be regarded as strange, when we are accustomed to speak of *electro-plated articles* as silverware.

We may yet produce another passage from this book which has been challenged as containing statements which are historically incorrect. The passage in question is found in Dan. iv, 26, 27. (Eng. vers. vv. 29, 30.)

“At the end of the twelve months he walked upon the palace of the kingdom of Babylon.

The king spake, and said, is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?”

It is here objected that Nebuchadnezzar is represented as having built Babylon, while history clearly teaches that his father, Nabopolassar, had already established it as the seat of his new empire; and that before him for a long period it had already been the residence of Assyrian governors. Now it is quite true that, strictly speaking, Nebuchadnezzar cannot be said to have been the actual founder of Babylon, and yet, according to the oriental mode of speaking, and, indeed, even according to the usage that prevails among us, the statement is perfectly correct. The orientals are accustomed to speak of *a greater portion as a whole*, and Scripture furnishes a great number of examples of this mode of expression. As one of the most striking examples, and one which has not escaped the searching eyes of our modern critics, I may refer the reader to Exod. ix. 25: “And the hail smote throughout all the land of Egypt all that *was* in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field.” Let the reader now notice the words “all,” “every,” in the above passage, and then turn to ch. x. 14, 15, where we read: “And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they*; before them there were no such locusts as they, neither after them shall be such. For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left.”

It will thus be seen that the expressions “all,” “every,” in ch. ix. 25, can only mean *the greater portion*.

In Genesis vi. 17, we read: “And behold I, even I, do bring the flood of waters upon the earth, to destroy all flesh wherein is the breath of life, from under heaven;” but “all” cannot include Noah, his sons, his wife, and his son’s wives, nor those living creatures which could subsist in the water.

And do we not ourselves frequently make use of similar hyperbolical expressions? Surely, when we say, that “the whole city went to see the great sight;” or “the whole nation is up in arms,” we do not wish to be understood “the whole” without an exception. And, precisely in this way must be

understood the expression of Nebuchadnezzar, not that he was the actual founder of it, but that he greatly enlarged, embellished, and otherwise contributed to make Babylon to be spoken of as one of the wonders of the world. And how does this agree with the well established historical facts? Let us hear what Josephus says on this subject, who drew his information from Berosus the great Chaldean historian who flourished about 260 B. C., and who in compiling his history made use of the oldest archives of the temples. Having given an account of the exploits of Nebuchadnezzar, who was then but young, against the Governor of Egypt who had rebelled against his father, and of his hearing of his father's death whilst still in that country, and hastening back to Babylon, Josephus giving Berosus's own account, goes on to say: "Accordingly he now entirely obtained all his father's dominions. He then came, and ordered the captives to be placed as colonies in the most proper places of Babylonia but for himself, he adorned the temple of Belus, and other temples, after an elegant manner, out of the spoils he had taken in this war. He also rebuilt the old city, and added another to it on the outside," I would draw the reader's particular attention to these statements—"and so far restored Babylon, that none who should besiege it afterwards might have the power to divert the river, so as to facilitate the entrance into it; and this he did by building three walls about the inner city, and three about the outer. Some of these walls he built of burnt brick and bitumen, and some of brick only. So when he had thus fortified the city with walls, after an excellent manner, and had adorned the gates magnificently, he added a new palace to that which his father had dwelt in, and this close by it also, and that more eminent in height, and in great splendour. It would perhaps require too long a narrative, if any one were to describe it. However, as prodigiously large and magnificent as it was, it was finished in fifteen days." There must evidently have been an error in the manuscript, or the number indistinctly written. Probably the right time may have been *fifteen months*, or only *one hundred and fifteen days*. The time given in the text is altogether out of question, no matter how many workmen were at work at it. "Now in this palace he erected very high walls, supported by stone pillars, and by planting what was called a *pensile paradise*, and replenishing it with all sorts of trees, he rendered the prospect of an exact resemblance of a mountainous country. This he did to please his queen, because she had been brought up in Media, and was fond of a mountainous situation." *Josephus against Apion*, ch. 1, sec. 19. Also, *Antiquities*, b. x., ch. 11, sec. 1.

Herodotus, the oldest Greek historian, and therefore com-

monly called the "Father of History," was born 484 B.C., and therefore flourished several centuries before Berosus. He had himself visited Babylon, and has left the following account of this once renowned city. He says: "It was square: 120 furlongs every way (*i. e.*, fifteen miles square); and the whole circuit of it was 480 furlongs (*i. e.*, sixty miles). The walls were built with large bricks, cemented with bitumen; and were eighty-seven feet thick, and 350 feet high. The city was encompassed with a vast ditch, which was filled with water; and the brick work was carried up on both sides. The earth, which was dug out, was used up in making the bricks for the walls of the city; so that one may form some idea of the depth and width of the ditch by the extreme height and thickness of the walls. There were 100 gates to the city—twenty-five on each of the four sides; these gates with their posts were of brass. There were between every two gates three towers raised ten feet above the walls. A street answered to each gate, so that there were fifty streets in all cutting one another in right angles, each fifteen miles long and 151 feet wide. There were four other streets, with houses only on one side, the ramparts being on the other side: these made the whole compass of the city, and were 200 feet wide. As the streets of Babylon crossed one another at right angles, they formed 676 squares, each square four furlongs and a half on every side; making two miles and a quarter in circuit. The buildings of these squares were three or four stories high; their fronts were highly embellished. The Euphrates divided the city into two parts. A bridge of beautiful structure spanned the river. At the east of the bridge stood the old palace, and the temple of Belus, which stood near by, occupied an entire square. At the west end of the bridge was situated the new palace with its hanging gardens, which ranked among the wonders of the world. The new palace, which was built by Nebuchadnezzar, was a stupendous structure and most elaborately embellished. Its outer wall embraced six miles; and within that circumference were two other embattled walls, besides a high tower. Three brazen gates led into the grand area. The palace itself was adorned with statuary, with vessels of gold and silver, and other numberless curiosities, which he had brought as spoils from Palestine, Tyre, and Egypt. The wonderful hanging gardens, however, surpassed by far all other structures which this grand monarch erected, both in costliness and design. It is said that Nebuchadnezzar had these gardens erected to please his queen Amytis, daughter of Astyages, who, having been brought up in Media, was very fond of mountains and forests, with which her native country abounded. As Babylon was, however, situated in a great plain, it

was no easy matter to gratify her taste and desire in respect to mountainous scenery. But the haughty young king, who had already won so many victories was evidently determined not to be baffled in his design, but determined to supply by artificial means what nature had denied. He accordingly had a mountain reared, with terrace above terrace; the platform of the highest terrace being equal in height to the walls, namely, 350 feet. The ascent from one terrace to another was by stairs ten feet wide. The platform of each terrace was constructed in the following manner: the top of the piers was first laid over with flat stones sixteen feet in length and about four feet in width; on the stones were spread layers of matting, then a thick layer of bitumen; then came two courses of bricks, which were covered with solid sheets of lead to prevent leakage. The earth was then heaped up on the platform to the required height. In order, however, to provide additional room for the roots of the large trees, prodigious hollow piers were constructed, which were filled with earth. On the highest terrace, there was an aqueduct supplied from the river by a pump, from which the gardens were irrigated. The whole structure was supported by large vaults built one upon another, and strengthened by a wall twenty-two feet thick. Its extent was 400 feet on each side, and its appearance to those who saw it at a distance was like woods overhanging mountains."

Considering then the stupendous structures which Nebuchadnezzar erected, and how greatly he had enlarged and adorned the city, it surely cannot be said, that there was the least inconsistency in his making use of the expression: "Is not this great Babylon that I have built," &c., but that on the contrary it was perfectly in accordance with the common mode of expression prevailing among the eastern people. Indeed, there are other examples of this kind to be found in Scripture, for when it is said (1 Kings ix. 18) that Solomon "built Tadmor," afterwards by the Greeks called Palmyra (*i. e.*, the city of palms); and Rehoboam to have "built Bethlehem" and "Tekoah," 2 Chronicles ix. 6; and Azariah—also called Uzziah—to have built Elath: 2 Kings xiv. 22; it can only mean that they rebuilt or enlarged these cities, for they had existed long before. So much for this frivolous objection.

According to the English version the king is represented to have walked "in the palace;" but according to the original it is "upon the palace," which is according to the common custom of the East, where the roofs of the houses are flat, and the people, as soon as the evening breezes begin to blow, resort to the roofs to enjoy the cool evening air, where they remain until they retire. In Deut. xxii. 8, provision is made to guard against any accident. "When thou buildest a new house, then



thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence."

It was, no doubt, according to the prevailing custom, that Nebuchadnezzar was walking in the hanging gardens, probably upon the highest terrace, whence he obtained a most comprehensive view of the whole city, which he had so magnificently constructed and adorned; and the great sight lying before him called forth the expression he made use of.

We may observe here, that there was actually nothing sinful in the language itself which the king employed—for it certainly cannot be regarded as sinful for a person looking with pleasure upon the successful accomplishment of some great undertaking—the *sin* rather consisted in the spirit in which it was uttered, especially when taken in connection with the king's dream immediately preceding. Nebuchadnezzar had a dream, which like all other supernatural dreams, as in the cases of "the butler and the baker" of the king of Egypt, (Gen. xl. 5, 6,) and of Pharaoh, (ch. xli. 1-8,) left such an impression on his mind that at once convinced him that it was not merely a meaningless dream, but highly significant in its import, so that his spirit was greatly troubled. Daniel having interpreted the dream which foreboded the dreadful calamity, earnestly entreated the king: "Wherefore, O king, let my counsel be acceptable unto thee, and break off thine iniquities by showing mercy to the poor; peradventure it may be a lengthening of thy tranquillity."

Now, whatever momentary beneficial effect this wise counsel may have produced upon the king, it is evident it was of but short duration, and that he soon fell again into his wicked ways. Hence the narrative proceeds, that "at the end of twelve months" the king was walking upon his palace, when he boastfully and haughtily exclaimed: "Is not this great Babylon that I have built by the might of my power!" Nebuchadnezzar evidently belonged to that class of men of whom David long before had said, "The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts." (Ps. x. 4.) The supernatural warning of a dreadful impending calamity which was vouchsafed him, failed to convince him that, as great a monarch as he was, there is still a mightier power that "ruleth in the kingdom of men." He defied himself in his pride; and saw nothing in his brilliant military exploits, and in his unbounded accumulation of wealth, but his own power. Hence the punishment which plunged him suddenly from the very pinnacle of his glory to the lowest conceivable state of degradation.

But this very punishment is also seized upon by many critics as additional fuel to feed the flame of criticism they have

kindled to consume the authenticity of the book of Daniel. What! they exclaim, a human being feeding on grass for seven years, impossible! Then there is also the inconsistency, that before he had fully recovered his reason, he is represented as praying. And finally, it is urged as not a little strange that such an event should not have been related by any one else, or, as Lengerke, one of the adverse critics puts it, "in no writer is there any allusion to an event which must have occasioned such changes in the kingdom, and no one who ever so briefly related the reign of the king, could have failed, at least, to touch on it." (p. 145).

We can, however, be scarcely astonished at modern rationalism declaring Nebuchadnezzar's transformation "an impossibility," when such an acute writer as Origen, a father of the Church, makes such bold and decided assertions as the following: "How is it possible to imagine a man metamorphosed into a beast? This sounds well enough in the poets who speak of the companions of Ulysses and of Diomede as transformed into birds and wolves, fables which existed in the poet's imagination only. But how could a prince like Nebuchadnezzar, brought up in delicacy and pleasure, be able to live seven years, naked, exposed to the inclemency of the weather, and having no nourishment but grass and wild fruits? How could he resist the violence of wild beasts? Who governed the empire of Chaldea during his absence? How, at the end of seven years, was he received again by his people, resuming his throne as after the absence of a night? Finally, could an event so singular and so memorable have escaped the notice of profane historians who relate so many other things regarding the same prince, much less curious, and less worthy of attention than this?" (Ap. Hieron. in Dan.)

It will be seen that our modern critics only re-echo the sentiments of Origen, but as far as the latter is concerned, he may be disposed of in very few words. Origen had a great passion for allegorizing, and whenever the slightest difficulty occurred, he at once magnified it, so that he might have an opportunity to give his own fanciful interpretation. In this case he regards the account of Nebuchadnezzar's metamorphosis "*as merely a representation of the fall of Lucifer,*" an hypothesis which we feel assured will not be adopted by many. It is, however, no more extravagant than many others of his Scriptural explanations.

Jerome's view is certainly far more reasonable. He observes: "Who does not see, that *madmen* live like brute beasts in the fields and woods, and in what is it wonderful that this punishment should be inflicted by God's judgment to show the power of God, and to humble the pride of kings?"

Now there are generally two modes of looking upon a subject, a right and a wrong one. And it appears to me that those writers who have adopted this adverse criticism, must certainly have viewed the narrative in the wrong light. If the affliction which befell the king is taken in a literal sense, that he was actually driven from men, and that he ate nothing but grass for seven years, there is no wonder that the Scriptural account should appear, to say the least, in a very unfavourable light. But it seems somewhat surprising that sober critics of the nineteenth century should ever have thought of placing such an absurd construction upon Daniel's account.

All reasonable critics are now agreed that the punishment which Nebuchadnezzar brought upon himself, by his pride and wickedness, was a kind of madness known by the medical profession by the name of *Lycanthropy*. The disease consists in the person, who is afflicted with it, being seized by an hallucination that he has become changed into some animal, or other object; or being impressed with some other outrageous idea, which has become so deeply rooted in the mind of the person that no persuasion or argument will avail to convince him to the contrary.

The disease is spoken of by Greek medical writers as early as the fourth century of the Christian era, and since that time many cases have been mentioned, and much has been written, both in respect to the causes, as well as the best mode of treatment of it.

There are many cases mentioned in medical works of persons who believed themselves to have been changed into dogs, and would bark like dogs; or those who imagined themselves to have been changed into lions, who would roar like those animals; whilst those who believed themselves to have been changed into cocks, would crow and imitate the flapping of the wings of those birds.

I, myself, have known two persons afflicted with *Lycanthropy*. One of these, a respectable man in Quebec, believed himself to be Napoleon I., and dressed like, and assumed the attitude of the emperor as much as he could; imitating, probably, the pictures that he had seen of him. I frequently saw him walking through the streets, and now and again stand still, with arms crossed, assuming an imperious look, precisely in the same posture in which Napoleon is generally portrayed in pictures. He was perfectly inoffensive; but when addressed by any one he would look down upon him with great disdain.

The other person was a highly educated lady, who imagined herself to be the queen of Sheba. On visiting the asylum on one occasion with a friend, she recognized me at once, although

she had not seen me for several years, and at once commenced to converse most intelligently on some Biblical subjects.

Lauret (*Frag. Psychol. sur la Folie*; Paris, 1834, p. 101,) has made an interesting collection of several old examples of the so-called Lycanthropy; and several cases of more recent date of insane persons wandering in the woods and carrying off, and even killing children, from a fierce instinct to murder. Wier narrates an example of a man from Padua who, in the year 1541, believed himself to be transformed into a wolf, and on the open plain, attacked and slaughtered those whom he met. "I am really a wolf," said he, "and the reason why my skin is not hairy like that of a wolf is, that it is reversed, and the hairs are inside." To convince himself of this he made incisions in his body, and cut his legs and arms, so that he died of the wounds. (*Griesinger on Mental Diseases*, p. 80.)

Although, happily, this disease is not very common, yet we have no doubt that some of the gentlemen of the medical profession here have met with some cases.

It was with this disease that Nebuchadnezzar was afflicted, which, in his case, by the Divine Will, was made to take the form of his imagining himself changed into an ox. As the affliction was sent as a punishment for his wickedness, to humble his pride, and to convince him that there is a God in heaven who is able to raise up and depose kings, we may suppose that the malady was of the severest type; and if thus viewed, all the alleged insurmountable difficulties which our modern critics have conjured up, can, even without a magic wand, be readily disposed of.

In chapter iv. 13, (*Eng. vers. v. 16.*) it is said: "Let his heart be changed from man's, and let a beast's heart be given unto him." Again, ch. v. 21,— "And he was driven from the sons of men; and his heart was made like the beasts." The change of heart spoken of in the above passages, seems to have puzzled many commentators, but in reality means nothing more than a change of feelings or desires. His ordinary inclinations shall be taken from him, and be replaced by the ordinary propensities of the animal into which he shall imagine himself to be changed. Instead of delighting in the enjoyments of the luxuries which his magnificent palace afforded, his desire shall be to roam about in the open fields; and instead of taking pleasure in living sumptuously on the choicest dainties of the royal table, his inclinations shall be to eat grass like oxen. This change of desires, formed part of the malady without which it would have been incomplete, and less effective in the results which the infliction was intended to produce. If it may be asked, why the sacred writer should have employed such ambiguous language if he intended to convey such a meaning?

We may in return ask, why do we make use of similar language? The Hebrews, like ourselves, considered the heart as the seat of feelings, affections, and emotions of various kinds. Hence, in Scripture, as with us, *the heart* is often put for *the mind*, *feelings*, or *emotions* themselves. We say, "he has not *the heart* to do it," for "he has not *the will*, or *desire* to do it." "His *heart* longs after such or such a thing," for "he eagerly *desires* to obtain such or such a thing." "His *heart* faileth him," for "his *courage* faileth him." With the ancient Hebrews, however, such metaphorical expressions were not only more commonly employed, but the metaphor was carried further than with us. Hence we find such expressions as, "pour out thine heart like water before the face of the Lord:" *i. e.*, to pour out one's feelings in tears, (Lam. ii. 19,) and "to find his heart," "to bind his heart," toward the Lord. In Gen. xxxi. 20, we have the expression, "And Jacob stole the heart of Laban." The Hebrews even expressed *a double* or *deceitful heart*, by "heart and heart." (See Ps. xii. 3, Eng. vers. v. 2.)

We can now easily understand the sacred writer's declarations, "let his portion *be* with the beasts in the grass of the earth," and "they shall make thee to eat grass as oxen." (Dan. iv. 15, 25.) The king, thinking himself changed into an ox, would, whenever opportunity afforded, *eat grass*, and even at times, whilst labouring under the effects of violent paroxysms, compel his attendants to procure it for him. Dr. Brown, the Commissioner of the Board of Lunacy, told the Rev. Dr. Pusey, that "there are met with in the asylums *sarcophagi* who desire to eat, or who have conceived that they have eaten human flesh; and *phytophagi*, who devour grass, leaves, twigs, &c. I have such cases, as well as stone-swallowers, and hair-eaters, &c."

The desire of roaming in the open field is, under the circumstances, as natural as the eating of grass. It appears that in some forms of *Lycanthropy*, the persons so afflicted shun the society of men, as if they were conscious of some degradation. Marcellus, surnamed Sidetes, from the town of Side, in Pamphilia, where he was born, a celebrated physician who flourished in the time of Adrian, says: "They who are afflicted with the *skymantropic* or *lycanthropic* disease, in the month of February go forth by night imitating in all things wolves or dogs, and until day especially live near tombs." (Biogr. Univ. xxvi. 597.) Paulus of Ægineta, another celebrated physician who lived about the latter part of the seventh century, observes: "By day they lie hid in the house. At night-fall forthwith they go forth, and coursing hither and thither, they howl, avoid any one who may meet them, seek the tombs," &c.

Nebuchadnezzar was, no doubt, affected in such a manner, and thus roaming about at night, "his body was wet with the dew of heaven," which in the east is almost equal to rain.

The narrative also states, that "his hairs were grown like eagles' *feathers*, and his nails like birds' *claws*." These were, of course, the results of total personal neglect. Among the Chinese it is not at all uncommon to see the nails of persons two inches long, and curving round the fingers and toes similarly to birds' claws.

But our critics likewise object to that part of the narrative contained in verse 34: "And at the end of the days I, Nebuchadnezzar, lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High." We are told that this statement contains an improbability, inasmuch as the king is represented to have prayed before he had recovered his reason. Such frivolous objections only too plainly betray the anxiety on the part of these writers to shake the veracity of Scripture. Surely they could not for a moment expect that such a trivial objection could in the least weigh with any thinking person, though perchance it might obtain among some individuals who are only too easily influenced, and too careless about religious matters to give it even a passing thought. There are, however, few persons who are not aware that even in extreme cases of insanity there are some lucid moments, and that in very many cases indeed the inner consciousness remains altogether underanged, whilst up to a certain point the person afflicted thinks, and speaks, and acts as if he were something else. The lady I mentioned before, who imagined herself to be the queen of Sheba, thought and acted as such; and yet the moment she saw me she knew me, and conversed so intelligently on Biblical subjects that I hardly thought her a fit subject for a lunatic asylum. On one occasion I and my nephew, from San Francisco, visited the asylum. Dr. Workman kindly shewed us through several wards. In one room which we entered, there was, among others, a gentleman whom I had known for several years; as soon as he saw me he flew towards me, and threw himself on my neck—which quite frightened my nephew—and said: "O, I am so glad to see you, my dear Mr. Hirschfelder!" and then began to quote in German, although a native of Canada, that beautiful passage from Schiller's *Maria Stewart*, where Mary, with her nurse Hannah Kennedy, is permitted to enjoy the fresh air in the park:

"Lass mich der neuen Freiheit genissen  
Lass mich ein Kind sein, sei es mit,  
Und auf dem grünen Teppich der Wiesen  
Prüfen den leichten, geflügelten Schritt  
Bin ich dem finstern Gefängniss entstiegen,  
Hält mich nicht mehr, die traurige Gruft?  
Lass mich in vollen, in durstigen Zügen  
Trinken die freie, die himmlische Luft!"

Let me this new freedom enjoy,  
 Let me be a child, be a child with me,  
 And upon this green meadow carpet  
 Prove the light, winged step.  
 Have I escaped the dismal prison,  
 Does the mournful dungeon no longer hold me ?  
 Let me with full and greedy draughts  
 Drink in the free, the heavenly air.

Act iii., Sc. I.

From the way the gentleman spoke to me, and the manner he recited the passage, no one would, for a moment, have thought that there was anything the matter with him; and yet, the doctor told me, that he at times was very violent.

Dr. Pusey has collected several similar cases. He mentions Altomar as giving an instance of lycanthropy which he himself witnessed, "in which neither consciousness nor memory were at all impaired. The person who had thought himself a wolf, asked him afterwards whether he was not afraid of him."

He gives another instance of an eye-witness having related to him that on one occasion, "when visiting an asylum, one accompanied him, who made such acute observations on the several forms of insanity of the other patients severally, that the visitor expressed his surprise how he came to be confined there. 'O, I am a cock,' was the instant answer, and he began crowing and flapping his arms, just as the disease is described by Galen."

Dr. Pusey likewise consulted Dr. Browne, Commissioner of the Board of Lunacy for Scotland, on the subject, who gave him, as the result of above thirty years' experience, the following statement:—"My opinion is, that of all mental powers or conditions, the idea of personal identity is but rarely enfeebled, and that it never is extinguished. The *Ego* and *non-Ego* may be confused. The *Ego*, however, continues to preserve the personality. All the angels, devils, dukes, lords, kings, 'gods many,' that I have had under my care remained what they were before they became angels, dukes, &c., in a sense, and even nominally. I have seen a man, declaring himself the Saviour, or St. Paul, sign himself *James Thomson*, and attend worship as regularly as if the notion of Divinity had never entered into his head."

"I think it probable—because consistent with experience in similar forms of mental affection—that Nebuchadnezzar retained a perfect consciousness that he *was* Nebuchadnezzar during the whole of his degradation, and while he ate 'grass as oxen,' and that he may have prayed fervently that the cup might pass from him."

"A very large proportion of the insane pray, and to the living God, and in words supplied at their mother's knee or by

Mother Church, and this whatever may be the form or extent of the alienation under which they laboured, and whatever the transformation, in the light of their own delusions, they may have undergone. There is no doubt that the sincerity, and the devotional feeling, is as strong in these worshippers as in the sane." And then he goes on to say:—"Those of the Edinburgh school of philosophy, and educated medical men would not, I conceive, take any exception to the view which I have given, because the very conception of partial insanity involves the possibility of the sentiment of devotion and the recognition of a Supreme Being remaining intact, while other powers are diseased." (Lectures on Daniel, pp. 434, 435, Rev. E. B. Pusey, D.D.)

It must now be apparent to every unbiassed reader that what ignorance or unbelief has asserted to be impossible, psychology and physics have attested to be perfectly natural, and of common occurrence; and that the teaching of these sciences, so far from weighing against the truth of the Scripture narrative, on the contrary affords the strongest testimony to its reality.

We must, in the next place, proceed to offer a few remarks on the objection urged against the sacred narrative on the ground that such an important event, which naturally must have materially affected the Babylonian empire, could not possibly have escaped the notice of the ancient historians. Many of the adverse critics who have conceded some other points, still harp upon this one, as if it alone were sufficient to discredit the event. Bertholdt, an eminent German writer, observes: "It remains for the historical critic to examine the object more closely and to decide: Has Nebuchadnezzar really lost his understanding? Was he, on that account, deprived of the reins of government? Did he live without any intercourse with human beings among the beasts, and acted himself as such among them? Did he at last receive again his understanding and the rudder of government? The Greek historians know of all this nothing." \* \* \* "Also, the historical books of the Old Testament do not even give the least hint of such an occurrence, although if they have to speak of Nebuchadnezzar, they do so in a spirit of the greatest indignation. If, therefore, they even had heard only the least whisper of this occurrence, the compilers of these, it may be taken for a certainty, would not have failed to make mention of it." (Bertholdt's Dan. p. 292.)

And upon such a trivial objection as this we are asked to reject this account of Daniel as spurious. And what about many other Scriptural narratives not mentioned by secular writers, are they to be treated in the same manner? If not,



why one and not the other? What about the reconquering of the strong city Carchemish on the Euphrates, by Nebuchadnezzar, from Pharaoh-necho, king of Egypt? Strange to say, neither Berosus, the Chaldean historian, nor the Egyptian annals make mention of this battle, though it must have been a very furious one, and attended with great loss of life, as the place was a very strong one, being surrounded by immense walls, and apparently was a very important city. And yet, these very critics who reject Daniel's account of Nebuchadnezzar's madness, firmly believe in this battle having taken place, and require no other authority—for there is none—than that of the prophet Jeremiah, who just alludes to it, and no more in ch. xlvi. 2, and Josephus, who, of course, could only have drawn his information from Jeremiah. The reason the Greek historians make no mention of Nebuchadnezzar's madness is simply because they were not acquainted with Nebuchadnezzar's history; they began only to give a detailed account from the reign of Cyrus.

Josephus says: "The city of Rome, that hath this long time been possessed of so much power, and hath performed such great actions in war, is never yet mentioned by Herodotus, nor by Thucydides, nor by any one of their contemporaries; and it was very late, and with great difficulty that the Romans became known to the Greeks." (Josep. against Apion, B. I., par. 12.) It might therefore be as well argued that Rome did not exist at the time of these writers since it is not mentioned by them or their contemporaries.

Unfortunately only a few fragments of Berosus's Chaldean history have been preserved by Josephus, Eusebius, and others. That portion which relates to Nebuchadnezzar's life is very meagre indeed; it contains only, besides the portion we have already quoted, the statement that the king "fell sick, and departed this life, when he had reigned forty-three years."

The astute J. D. Michaelis, however, justly remarks, that "the expression of Berosus, *falling into a state of sickness*, seems to refer to a protracted and unusual illness. A natural illness resulting in his death would require no special notice, as it is an ordinary occurrence with human beings. And as regards the Chaldean historian connecting the illness with Nebuchadnezzar's death, this may be accounted for, since the infliction apparently came upon him in the latter part of his life, for it is certainly mentioned as the last event of the king's life by Daniel, and happened after the completion of his great work at Babylon."

Then, in reply to the objection, that none of the historical books of the Old Testament mention the occurrence, we may merely remark, that these books do not profess to give the life

of Nebuchadnezzar, but only mention him when any event in the history of the Jews renders it necessary. See, for example, 2 Kings xxiv. 1, xxv. 1; 2 Chron. xxxvi. 6.

The madness with which Nebuchadnezzar was afflicted had no connection whatever with the history of the Jews, and its introduction into the historical books would have been as much out of place as the introduction of the Czar's private affairs into the history of England.

But we are asked, "what became of the government of the empire during the long years of Nebuchadnezzar's madness? We have no account of any regent having been appointed; or was the empire allowed to fall into a state of anarchy?"

We have already stated, that we unfortunately have no full annals of Nebuchadnezzar's reign, but we may rest assured that some such means were adopted as would be resorted to with us if a reigning prince were incapacitated from attending to the affairs of state. In the ancient eastern system of government, such a casualty would be attended with even less difficulty and danger than with us, for in their system there were two other permanent grand officers who ranked next to the king. The vizier, the highest officer next to the king, who in the Scripture is spoken of as *second* to the king. To this dignity Joseph was raised: "Thou shalt be over my house, said Pharaoh, and according unto thy word shall all my people be ruled:" (or as the original has it, in accordance with the Hebrew idiom, "all my people shall kiss thee upon thy mouth?" *i. e.* reverence and obey thee:) "only in the throne will I be greater than thou." (Gen. xli. 40.) From this passage it may be inferred with what great power and dignity this office was invested. So Jonathan says to David, "and thou shalt be king over Israel, and I shall be next to thee." (1 Sam. xxiii. 17.) Mordecai was also raised to this dignity by Ahasuerus. (Esther x. 3.) Compare also the Apocryphal book, (Esdras iii, 7, and iv. 42), where king Darius says to Zerobabel, "Ask what thou wilt more than is appointed in the writing, and we will give it thee, because thou art found wisest, and thou shalt sit next me, and shalt be called my cousin." The next to the vizier in dignity and power is in Scripture spoken of as the *third* next to the king, and it is to this office that Daniel was raised by Belshazzar, who at first seems to have forgotten him, and the services he had rendered to his father, so that he was removed from the high post which he had formerly held; but on reading and interpreting the writing on the wall, he was made third ruler in the kingdom, and overwhelmed with honours. (Dan. v. 7, 16, 29.) In the eastern countries where the modern system of government has been adopted of course these offices are no longer permanent.

Now, it must be borne in mind, that Daniel, in interpreting

the dream, distinctly informed the king that the affliction was to last precisely "seven times," but that, nevertheless, his kingdom would be sure to him. Without, therefore, paying the least attention to the hypothesis of some writers, that the "seven times" meant only fifteen months, for we have no doubt that they are equivalent to *seven years*; and allowing for the sake of argument that the madness was of the most aggravated kind without any lucid moments, though the narrative certainly does not imply it, we yet fail to see wherein the difficulty could have existed in carrying on the affairs of state during the time that the king's malady was to last, any more than if one of our reigning princes were, for a time, incapacitated from attending to his duties.

Daniel, too, it must be remembered, had himself been raised by Nebuchadnezzar to the high office of governor of the province of Babylon, and chief of the magi, and *was* in the gate of the king, an expression which implies that he was always near the person of the king. We may, therefore, justly conclude, knowing that the affliction was to last only for a certain period of time, he would by his counsel and influence, if such had been necessary, do his utmost to preserve the throne for his benefactor. But we cannot help thinking, that his subjects themselves, were only too anxious, to see the throne preserved for a king—whatever faults he may have had—who had raised Babylon to almost indescribable greatness and magnificence, and who had performed such brilliant exploits in war.

We have now arrived at the last objection connected with this subject, namely, that Daniel, although he had already shown himself expert in interpreting dreams, for which he had been exalted to the high dignity of chief of the magi, yet when this second opportunity presented itself, he is not even represented as appearing among the wise men. Now, at first sight, it certainly appears somewhat strange, and yet, it is in reality not more so, than many occurrences in every day life, which at first seem to puzzle or stagger us, but which after a little enquiry or consideration become perfectly clear and reasonable. Let us then examine this subject a little more minutely. It is certain, Daniel could not have appeared before the king unbidden: to have done so, would have endangered his life, as even the queen was not allowed to appear before the king, uncalled. (See Esther iv. 2.) But, it may be asked, why did the king not summon Daniel with the other wise men, when he was well aware of his being able to interpret the dream? The reason evidently has been to afford them another opportunity to show their capability of interpreting dreams. We can easily imagine, that a superstitious king like Nebuchadnezzar, who had always placed

implicit faith in his wise men, was loth to believe that his confidence had been misplaced, and that all his diviners, magicians, Chaldeans (the word is here used in the sense of *astrologers* who professed to fortell events by the movement of the stars), and soothsayers, were all merely a set of impostors.

Besides, this dream differed from the former one, inasmuch as he remembered it when he awoke, whilst the other he had entirely forgotten, and he would naturally have thought that they would be able, at least, to tell the meaning of the dream, though they were unable to recall to his mind his former dream. He would, no doubt, remember how persistently they had maintained: "Let the king tell his servants the dream, and we will show the interpretation thereof." And also how they pleaded: "There is no man upon the earth that can show the king's matter, therefore, there is no king, lord, nor ruler, that asked a thing like this, of any magician, or soothsayer, or Chaldean." He would also remember, that Daniel likewise had told him, that what he demanded, the wise men were not able to show. The king, after a more calm consideration of the matter, may have come to the conclusion, that he had acted both unreasonably and harshly towards his wise men, and, therefore, wished to give them another opportunity of showing their capability of interpreting dreams, as in case of their failing to do so, he could still afterwards appeal to Daniel. This supposition is fully confirmed by what is said, ch. iv. 5, (Eng. vers. v. 8.) "But at last Daniel came in before me," \* \* and before him I told the dream." Daniel, as we have already stated, could not have come without being bidden to come.

So far, therefore, from this circumstance arguing against the veracity of the narrative, it appears to me, on the contrary, to form a strong proof of its authenticity, as an impostor would naturally have represented Daniel being chief of the magicians as appearing among the wise men.

We have now, we trust, clearly shown that there is neither physical nor historical evidence against the account of Nebuchadnezzar's affliction, as recorded in the book of Daniel, but that the various objections put forward from time to time against it, admit of a satisfactory solution. We doubt not, that many who have adopted the adverse views, have done so conscientiously, and as we have already remarked, that it is not to be wondered at, when such a pious writer as Origen thought it necessary to adopt a far-fetched allegorical interpretation in order to get over the difficulties which the narrative presented to him. Thinking men of this enlightened age, look, however, for something more substantial than a mere flimsy allegorical exposition, and if modern writers prefer their doubts to Origen's

far-fetched allegorical explanation, which makes Nebuchadnezzar to mean *Lucifer*, and the king's affliction, to denote *Lucifer's fall from heaven*, there are few who will blame them for doing so.

We trust, therefore, that our arguments on this much contested portion of Scripture, will receive the consideration of those whose earnest and only desire is, to arrive at the truth. We ask no special favours for Scripture, but merely an unbiassed and candid examination of the subject.

De Wette, one of the most pronounced disciples of the *new school of criticism*, observes: "It appears Daniel is not the author, from the fact that honourable mention is made of Daniel himself—" Daniel had understanding in all visions and dreams," (i. 17;) "Among them was found none like unto Daniel, Hananiah," &c. (v. 19;) "He found them ten times better than all the \*scribes," &c. (v. 20;) "In whom is the spirit of the holy gods," (iv. 5;) "He was faithful and no error or fault was found in him," (vi. 4, ix. 23, x. ii.) (Crit. and Hist. Introd. to the Old Test., vol. ii. p. 492.) The same argument is put forward by Bertholdt, a well-known critic, in his Commentary on the book of Daniel (p. 37,) and by many other modern commentators.

Now, if the book of Daniel had been put forth by its author as a biographical sketch of himself, there certainly would be some force in the argument here advanced, for to say the least, it would hardly be becoming in a writer to use such flattering phrases of himself, but the book does not profess to record the life of the prophet, but rather highly important events which transpired during the time he was at the court of Nebuchadnezzar, in which he played a prominent part, and rendered the mentioning of these honourable allusions indispensable, as they are all intimately connected with these events. It is altogether unfair on the part of these critics to isolate these passages from their context, and thus make it appear that Daniel had been singing his own praise, whilst, when taken in connection with what precedes and follows, it places them in a different light.

Let us glance for a moment at the passages.

In the first chapter, Daniel briefly alludes to Nebuchadnezzar taking Jerusalem, in the third year of the reign of Jehoiakim, and his carrying to Babylon a great part of the sacred vessels of the Temple, and also many captives, among whom apparently were some of high rank, and even of the royal blood. From these captives Nebuchadnezzar commanded Ashpenaz, an officer of his court, to select some children from the most noble

\* De Wette's rendering of *הרטמים* (*Chartummim*) by "scribes," does not afford a suitable rendering. *Magi*, or *sacred scribes*, such as were skilled in the sacred writings, or the reading of hieroglyphics, is the proper meaning of the word.

families that they might serve in his palace. Now, among those who were selected was Daniel, who was descended from one of the highest families, if not, indeed, from the royal family of David itself, and his three companions, Hananiah, Mishael, and Azariah, and of them it is said, verse 17, that "God gave them knowledge and understanding in all learning and wisdom; and Daniel was skilled in all visions and dreams;" that is, in interpreting them. It will be seen that it is emphatically stated that God bestowed this wisdom, and is evidently mentioned here as an introduction to what is recorded in the subsequent chapters, in order to show how it happened that Daniel not only was able to interpret the king's dreams, but even could tell him what he had dreamed when he had entirely forgotten it. Thus the sacred writer at the very beginning of his book disclaims his having obtained his wisdom by his own exertions, but that it was a direct gift from God, and therefore was no ordinary wisdom. In chap. ii., 28-30, we find Daniel impressing the same thing upon Nebuchadnezzar. "But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." (v. 28). "But as for me, this secret is not revealed to me for *any* wisdom that I have more than any living,\* but in order that the interpretation may be made known to the king, and that thou mayest know the thoughts of thy heart." (v. 30.)

This passage alone furnishes a complete refutation to the charge of *self-praise*, and our adverse writers, in all fairness, ought not to have passed over in silence such an important passage without directing the reader's attention to it. *Criticism*, as I understand the term, means a thorough examination of a subject, in which all that can be said either for or against is carefully considered. To pass judgment upon any question by merely glancing at what may be said against it, is like condemning a person upon hearing merely the accusation, without paying any attention to the rebutting evidence.

In verse 20, Daniel only records the impression which the wisdom and understanding of the "four children" had made upon the king. The sacred writer does not do this for his own glorification, but to set forth the power of God, by showing that even the haughty and bigoted monarch, who placed such implicit confidence in the wisdom of the magi and wise men of Babylon as to consider nothing too difficult for them to unravel, was obliged to admit that "he found" these heavenly endowed children "in all matters of wisdom and understanding \* \* better than all the magi and enchanters that were in all his realm."

\* Rendered in our version "but for *their* sakes that shall make known the interpretation to the king," which is not according to the original, and is very ambiguous.

Our critics, likewise, find fault with the language (ch. iv. 5 Eng. vers. v. 8.) "in whom is the spirit of the holy gods." On turning to the passage in the Bible, the reader will find, that Daniel merely gives the language employed by the king. Nebuchadnezzar had discovered that his magi and wise-men, with all their wisdom and learning, had not been able to interpret his dream, was forced to acknowledge that Daniel was enabled to do so by a higher power. Where is there anything unreasonable in the language which the king had made use of? Or how can it possibly be construed into *self-praise* on the part of the sacred writer?

As another passage of self-praise, we are also referred to ch. vi. 4: "forasmuch as he was faithful, neither was there any error or fault found in him." This is, no doubt, great praise: it can be said of few persons. But is it self-praise? Let the context answer the question. In the third verse we are told that on account of the excellent spirit that was in Daniel, "the king thought to set him over his realm." This aroused a spirit of jealousy in the presidents and princes, and they sought to find occasion against Daniel concerning the kingdom, hoping thereby at least to change the king's purpose, if not make him altogether withdraw his patronage from him. But all their endeavours proved futile, and why? The reason is given in the fourth verse: "forasmuch as he was faithful, neither was there any error or fault found in him." This scheme having proved abortive, they had recourse to another, as is related in the sequel of the chapter. It will now be seen, so interwoven is the passage objected to with the context, that if we were to obliterate it, there would be nothing to show why the princes failed in their first endeavour, and why another scheme became necessary.

It remains for me now only to notice briefly the objection made to the passage in ch. ix. 23, which reads: "for thou art greatly beloved," and the similar expression in ch. x. 11, "O Daniel, a man greatly beloved." These passages form a part of the revelations which were made to Daniel by the angel, and, therefore, as a faithful recorder, he is obliged to give the precise words as they were communicated to him. Can this be called *self-praise*?

Indeed, our adverse critics are quite ready to admit, that in order to give a faithful account, a writer will have sometimes to speak of his own person and actions, which he would rather hear as coming from others. This is even admitted by Bertholdt, who is a most determined upholder of a later origin of the Book of Daniel. (See his Com. on Dan., p. 37.) Why, then, should not the same scope be extended to a Biblical writer? Is faithfulness in a sacred writer of less moment than

in a secular writer? At all events, I have shown that the passages objected to are so inseparably connected with the context, that to remove them would create such chasms, as all the ingenuity of modern criticism would not be able to bridge over.

Modern criticism has also discovered evidence of a later origin of the Book of Daniel in the names of some of the musical instruments mentioned in Dan. iii. 7, 10. It is maintained that "at least four of the names of the instruments are of Greek origin, and were not known to the Babylonians in the time of Daniel." Now, although this statement is seriously put forward by many modern writers, not one of them has produced a single proof to substantiate the assertion that the instruments in question, with their names, were not known during the reign of Nebuchadnezzar. But why should they not have been known? Is it not a well-known fact that articles of luxury, above all things, are always eagerly sought after? And is it likely that any noted musical instruments in use among the Greeks would not also soon find their way into the luxurious and pleasure-loving Babylonian court? Music was evidently one of the pleasures in which the Chaldean kings indulged, for Isaiah, prophesying the downfall of the last king of Babylon, says: "Thy pomp is brought down to the grave, *and* the sound of thy viols." (Ch. xiv. 11.) When we find that as early as in the reign of Solomon, the Hebrews adopted some Sanscrit and Malabar names of the articles imported from India, such as קוף (*koph*) an ape, hence also the Greek *κηβος*; תפרי (*tukki*) a peacock, 1 Kings x. 22; אלגורמים (*algumim*) the *algum* wood, 11 Chr. ii. 7, a precious wood, is it a marvel to find four centuries later a few Greek names of musical instruments adopted into the Chaldee language?

It cannot be said that no intercourse existed between the Greeks and the eastern nations, for we unquestionably find many words in the oldest Greek which have been adopted from the Phœnician or Hebrew, and especially is this the case with the names of plants, spices, and other products which were imported from the east. Here we may instance, for example, נתר (*nether*), νιτρον, *nitre*, קינמון (*kinnamon*), κινναμωμον, *cinnamon*, מר (*mor*), μυρρα, *myrrh*, שושן (*shushan*), σουσον, a lily, שק (*sak*), σακκος, a sack or sack-cloth, במל (*gamal*), καμηλος, a camel. Even a few names of musical instruments were adopted from the Hebrew, as, for example, נבל (*nevel*), ναβλα, a lyre, כנור (*kinnor*), κυνρα, a harp. These few examples, of the many which might be adduced, will suffice to show how fallacious the supposition of our modern



critics is, that the few Greek names of musical instruments mentioned in the Book of Daniel were not known among the Babylonians in Nebuchadnezzar's time, when the Greeks themselves, centuries before, had adopted many words from the Semitic languages. I must say, had I not seen the statement with my own eyes, I would never have believed it possible to have come from the pen of German critics.

So far I have taken it for granted that the supposition regarding the Greek origin of the four musical names was correct. I cannot, however, allow that supposition to pass unchallenged.

In Dan. iii. 5, we have six instruments specified, besides the general statements, "and all kinds of music." Of these the names of the first two, namely, \* "karna," *the cornet*, and "mashrokitha," *the pipe*, are acknowledged to be purely Hebrew names. Not so with the remaining four, namely, "קיתרוס" (*kaithros* or *kitaros*), a kind of harp or lyre, said to be the Greek *κιθαρῆς*: "סבכא" (*sabbecha*) another kind of harp, the Greek *σαμβουκη*: "פסנתרין" (*pesanterin*) *the psaltery*, the Greek *ψαλτηριον*: and "סומפניה" (*sumponia*) a kind of bag-pipe, the Greek *συμφωνια*.

Now, the similarity of the names certainly seems to indicate a common origin. But what proof is there that the Babylonians adopted these names from the Greeks? Why not the Greeks from the Babylonians? For my part, I think those who hold the latter theory can at least find *some* arguments in support of it, whilst those holding the former, have evidently not succeeded so far,—though they have no doubt diligently searched,—in discovering a single substantial proof.

It is, I believe, generally admitted, that most of the Greek musical names are of foreign origin. This alone argues strongly in favour of the Semitic origin of the above names. In addition to this, we have the direct testimony of the ancient Greek geographer Strabo, who distinctly states, that the Greek name *σαμβύκη* is of barbarian origin (Lib. x.), by which he means of Oriental origin. As regards the first named instrument, "Kaithros or Kitaros," there is nothing in the form of the word to preclude it being of Chaldee origin.

The "Pesanterin" of the Chaldeans is, by many critics, and among them Gesenius, supposed to have been identical with the *Santour* of the modern Arabians, an instrument consisting of a number of strings, stretched upon a sounding board. If this supposition be correct, then Layard discovered the instru-

\* The musical instruments in use among the ancient Hebrews will be more fully dwelt on in a subsequent number.

ment in the monuments of the Assyrian king Sennacherib. (See Nin. and Bab., ch. 20, p. 454.) It is worthy of notice, too, that in Daniel the name "Pesanterin" is written in two different ways, and so the Arabic name, Santour, sometimes appears under a slightly different form. It remains now only for us to notice the "sumponia," and here several strong arguments may be adduced against its Greek origin. In the first place, the name of the instrument occurs under two different forms, namely, "sumponia," ch. iii. 15; but in verse 10 it is written "siphonia." Now this different mode of writing a word is by no means uncommon in the Semitic languages, and is especially often met with in names. Thus we have "Dammesek" Gen. xiv. 15, xv; 2; but Darnesek, 1 Chron. xviii. 5, 6, *Damascus*. "Nebuchadnezzar," Dan. i. 1; but "Nebuchadnezzar." Jer. xxxix. 1. "Dibon." Is. xv. 2, (the name of a city on the borders of Moab,) but in verse 15 it is written "Dimon;" and many other examples might be adduced. If the word had been adapted from the Greek it would hardly have been written without the letter *m*. Secondly, the form סיפניא (*siphonia*), as it occurs in verse 10, would suggest the etymology from the Hebrew noun סוף (*soph*) a reed, with the syllable ן (on) added, as is often the case in forming words, we thus obtain the word סיפן (*siphon*), a tube, a siphon, from which probably both the Greek word σιφων and our own word *siphon* may be derived, with the addition of the *Chaldean emphatic form*, which renders the noun *definite*, thus forming a purely Semitic word. The instrument would thus derive its name from *the leathern bag receiving the air by a tube*. And thirdly, the Greek word *sumphonia* is never employed by the *classical writers* as the name of a single instrument, but always in the sense of a *union or combination of musical instruments or voices*, hence a *concert*.

From the above remarks it will now be seen that there are strong grounds for holding the names of the musical instruments in question to be of Semitic origin.

There is still another argument upon which more or less stress has been laid by some of our modern critics, namely, "the silence of \*Jesus Siracedes (Ecclus. xlix.) respecting Daniel—who must have appeared to him a very important prophet, if he had lived at the time and place alleged—which deserves to be taken into consideration." (See De Wette Intro., vol. ii., p. 493; Bertholdt's Com., p. 84; Bleek, p. 187.) And how will those critics account for Sirach not mentioning Ezra, who had taken such a prominent part in all the transactions of his time, and

\* He flourished about 180 years before the Christian era.

shown himself ever zealous for God's service, who was so highly skilled in the law, and held in the highest esteem by his countrymen? The writers who have advanced this argument against the authenticity of the book of Daniel, can surely not have considered it in its full bearing, for, it does not only imply the non-existence of the book of Daniel, and the book of Ezra, but also, that such men as Daniel and Ezra had never existed. Hengsterberg (*Authentic des Daniel*, p. 22,) has very justly remarked that "Sirach, in ch. xlix., does not give an account of the celebrated writers of the nation, but of celebrated men in general;" and we venture to say, that few even of the most prominent skeptics would hardly be willing to go so far as to deny the very existence of these two eminent Scriptural personages. Then again, Mordecai who saved his nation from destruction, at the risk of his own life, is likewise not mentioned, and it may therefore be argued that the book of Esther also was not in existence at the time of Sirach. The argument has evidently been found to prove too much even for some of the most persistent writers against the authenticity of the book of Daniel; for some have passed it over in silence, whilst others have pronounced it of no value whatever.

But whilst our adverse critics are ever ready to seize upon every little thing that they may think will favour their views, they are most careful to avoid touching upon anything that would argue against them, hence, they have not a word to say about the peculiarity of the Chaldee, employed in the book of Daniel, and the book of Ezra, for this unmistakably points to a much higher antiquity of these books than would harmonize with their views.

In the Chaldee portions of these books is preserved a peculiar dialect which is a mixture of Hebrew and Chaldee, and is generally designated *Biblical Chaldee*. The dialect may be accounted for in two ways. In the first place, that the Chaldee at that time had not yet assumed such an independent form as it did at a later period, when the *Targums* or *Chaldee Paraphrases* of the Old Testament were executed. Or secondly, that the authors, whose native language was Hebrew, writing in a foreign tongue which they had not yet fully mastered, intermixed Hebrew forms with Chaldee forms. The latter supposition is certainly the most plausible: it is just what might be expected of a person writing in a foreign tongue. It is, however, proper to state, that there are some peculiarities met with which certainly favour the former theory. Here we may instance, the use of the form לִהְוֶה (*leheveh*) for the 3rd pers. fut., which is neither a Hebrew nor a Chaldee form, instead of יִהְוֶה (*yeheveh*) *he will be*. But be that as it may,

certain it is, that the Biblical Chaldee forms a dialect of itself. Now, if it be true, that the book of Daniel had been written by some Pseudo-Daniel about the end of the reign of Antiochus Epiphanes, namely, about 160 years B.C., that is about four centuries after Daniel, this would bring it near the time when the Chaldee paraphrases were executed, which are written in the Aramaic, spoken at the time of the Christian era by the Hebrews in Palestine. How, then, is the great difference that exists between the Aramaic employed in Daniel, and the Aramaic employed in the Targums to be accounted for, if no great length of time intervened between their composition? Not one of the advocates of a later origin of the book of Daniel thought it worth his while to afford any explanation of this point, although from its importance in determining the age of the book, it unquestionably claims the first consideration. They have rested satisfied in conjuring up a Pseudo-Daniel, and then making him appear supremely ridiculous, by representing him as having written a book "to excite his suffering countrymen, and to strengthen them by predictions of the approaching triumph of the theocracy," (De Wette, vol. ii., p. 257.) in language which "his suffering countrymen" did not understand; for as already stated, there is a marked difference between the Chaldee in Daniel, and the Chaldee spoken 400 years afterwards in the time of Antiochus Epiphanes; whilst the portion written in Hebrew, namely, chapters i, ii., 1, 2, 3; viii., ix., x., xi., xii., could only be understood by *the learned* of the people. No, reader, we may rest assured, if the book had been written at as late a period as our critics assign to it, it would have been written in the language of the Chaldee paraphrases, which the "suffering countrymen" of the author would have understood without having it first translated to them. And, furthermore, it would have all been written in *one language*, and not a *portion in Chaldee, and another in Hebrew*.

Most of my readers are no doubt aware, that during the long Babylonish captivity, the Hebrew gradually became extinct as a spoken language among the captives, who adopted the Chaldee language. This language the returning exiles brought with them into Palestine, and it afterwards remained their common language, so that it became necessary to give an oral explanation of those portions of the Old Testament, which were read in the synagogues, for it was imperative to read the portions selected in the original Hebrew.

There is yet another important question to which our adverse critics have never deigned to give a satisfactory answer, namely, if the book of Daniel were written as late as the reign of *Antiochus Epiphanes, about 160 B.C., how can they reconcile, it being already found among the canonical books when the*

*Canon of the Old Testament was closed, about 435 B.C.?* This was the universally admitted *time* of the closing of the Canon, at the time of Josephus, and we may rest assured, that such an important event had become well impressed on the minds of the people. Josephus speaks perfectly plain on this point: he observes, "For we have not an innumerable multitude of books among us, disagreeing from, and contradicting one another (as the Greeks have), but only twenty-two books, which contain the records of all past times; which are justly believed to be Divine; and of them, five belong to Moses, which contain his laws and the traditions of the origin of mankind till his death. This interval of time was little short of three thousand years; but as to the time, from the death of Moses till the reign of Artaxerxes king of Persia, who reigned after Xerxes, the prophets, who were after Moses, wrote down what was done in their times in thirteen books. The remaining four books contain hymns to God, and precepts for the conduct of human life. It is true, our history had been written since Artaxerxes very particularly, but hath not been esteemed of the like authority as the former by our forefathers, because there hath not been an exact succession of prophets since that time." And a little further on he says, "during so many ages as have already passed, no one has been so bold as either to add anything to them, to take anything from them, or to make any change in them; but it becomes natural to all Jews, immediately from their very birth, to esteem those books to contain Divine doctrines, and to persist in them, and, if occasion be, willingly to die for them." (Josephus against Apion, b. 1, 8).

Josephus apparently gives the number of books of the Old Testament as twenty-two as a kind of *memoria technica* to make the number correspond with the twenty-two letters of the Hebrew alphabet. His classification of the books are as follows: 5 books of Moses; 4 books of hymns and ethics, namely, The Psalms, Proverbs, Ecclesiastes, and Canticles. His thirteen prophetic books are: 1. Joshua; 2. Judges and Ruth; 3. Samuel i., ii.; 4. Kings i., ii.; 5. Job; 6. Isaiah; 7. Jeremiah and Lamentations; 8. Ezekiel; 9. The twelve minor prophets; 10. Daniel; 11. Ezra i., ii. (*i. e.*, Ezra, Nehemiah); 12. Chronicles i., ii.; 13. Esther. Most probably this was the customary mode of arranging the books at his time; it is, however, generally admitted that in the twenty-two books he included all the books of the Old Testament, and no others.

A similar mode of numbering the books seems to have been adopted by St. Jerome in Prolog. galeato, Opp. ix. 454. He says: "The books of the Old Law are in like manner twenty-two—Moses, 5; the Prophets, 8; the Hagiography, 9."

Josephus placed the closing of the Canon in the reign of

Artaxerxes, and this was precisely the time when the prophet Nehemiah carried on his great work of reform among his nation. (Neh. xiii.) About 450 B.C. Nehemiah obtained leave from Artaxerxes to visit Jerusalem, and to rebuild its walls and gates. He then set assiduously to work to reform abuses among the people, and to renew the covenant of Israel with the Lord. About 437 B.C., according to promise, he returned to Artaxerxes, but two years afterwards he re-visited Jerusalem again, where he remained until his death, which took place about 420 B.C., that is, 260 years before the death of Antiochus Epiphanes, who died in Persia about 160 B.C. It was during this last visit that the final closing of the Canon is generally believed to have been consummated.

It has ever been the established belief of the Jewish church that the Canon of the Scriptures was closed during the time of Ezra and Nehemiah, and that all books now contained in the Hebrew Scriptures were included in the Canon. Hence anyone doubting the genuineness of any book would have been declared a heretic.

In the prologue to the book of Ecclesiasticus, which is the oldest of the Apocryphal books (about 180 B.C.), Sirach speaks distinctly of the Canonical books in their three divisions. He says: "My grandfather Jesus, when he had much given himself to the reading of the law, and the prophets, and other books of our fathers, and had gotten therein good judgment." It is further supposed, and that not without good grounds, that Sirach, in the *description of the wise man* in ch. xxxix. 4-11, took Daniel himself for his model.

It is positively asserted in the Talmud, and admitted even by the Karaites, a sect strenuously opposed to all traditions, that Ezra, after the return from the Babylonish captivity, instituted a synod called *פנסת הגדולה* (*Keneseth hagedolah*), the *great synagogue*, consisting of 120 members, whose duty it was to remodel the national and religious institutions of the Jews, and to enforce the religious observances. This great assembly was afterwards supplanted by the Sanhedrim, consisting of seventy-one members. The sole condition entitling a person to become a member of either assembly was, eminence in learning. Now, although the learned among the ancient Jews devoted much time to various branches of learning, the study of Scripture unquestionably received by far the greatest attention; how then was it possible for a spurious writing to find its way among the Canonical books unnoticed by the members of either of these great assemblies? It is simply out of the question.

But there is yet another matter which we must refer to before dismissing the subject.

The celebrated Jewish critics, generally called *Masorites*, who undertook the laborious revision of the Biblical text at the beginning of the sixth century, evidently regarded the book of Daniel as sacred as the other books of the Old Testament; for they adopted there the same practice as with the others by suffering an erroneously written word, caused through the carelessness of the transcribers, to remain undisturbed in the text, and placed the emendation of it in the margin. They regarded the text as too sacred to be interfered with, even to the extent of altering the faulty orthography of a word. It is, therefore, impossible to conceive how a spurious book could have found its way into the Hebrew Scriptures among a people displaying such a high degree of veneration for the sacred text.

In fact, the authenticity of the book of Daniel has never been questioned by any of the ancient writers, whether Jews or Christians. It was in the middle of the third century that a philosopher named Malchus (the Greek form of the Semitic word *melech*—*a king*), but better known in history by the name Porphyrius (*i. e.*, one clothed in purple), first wrote against its authenticity. He was born at Batanea, in Syria, and evidently was a heathen, although Socrates, the historian, and St. Augustine, declare he was an apostate from Christianity. He wrote fifteen books against the Christians, the twelfth of which was directed against the genuineness of the book of Daniel, in which he strives to prove that it was not written by him whose name it bears, but by some one in Judæa, about the time of Antiochus Epiphanes. He also maintains that whatever was related in the book of things that happened before the time of Antiochus, may be regarded as true history, but that when he attempts to go beyond this his statements are false, since he could not have known what would take place in the future. St. Jerome, Eusebius, and Apollinaris replied in refutation of his arguments. (See Jerome *Procem. ad Comm. in Dan.*)

Porphyry was the only one among all the ancient writers who raised his voice against the authenticity of the book of Daniel; and from his time to the middle of the seventeenth century its genuineness was not for a moment doubted by a single writer among the hundreds of eminent Biblical critics that flourished during this long interval.

Among modern writers, Spinoza (born 1632) was the first who expressed a doubt upon this point. He conjectured that a later writer had taken the first seven chapters from the Chaldee annals; and from the hint thrown out by this writer, who had imbibed his heretical notions from the writings of the Greek philosophers, the controversy respecting the book of Daniel assumed gradually greater and greater dimensions, until at last it culminated in the rejection of the entire book as a mere spurious production, by many critics of this century.

As some of my readers may probably think that I attach too much importance to the adverse criticisms appearing in the writings of modern commentators, I will here give an extract of a sermon lately preached in the city of New York, which will show that these adverse criticisms are not confined merely to books, but that they have likewise entered the *pulpit*, and from thence found a place in widely circulated newspapers, and thus circulated through the length and breadth of this continent. The extract is taken from the *Chicago Tribune* of the 14th instant, and was copied from the *New York Times* of the 8th instant, where it had been reported. The article is headed in large type, "How to study the Bible—some allegations about the Books of Deuteronomy and Daniel, which will astonish the ordinary Bible Student." It then goes on to say:—"The Rev. R. Heber Newton continued his series of sermons on the wrong and right uses of the Bible at the Anthon Memorial Church (Episcopal) yesterday before a congregation which filled every seat in the Church, and which listened attentively to the words of the preacher. Mr. Newton referred to the Book of Deuteronomy as an instance of the truth of his statement. "This book," he said, "has proved the key to the Old Testament criticism, as the book of the Acts of the Apostles has done to the New Testament criticism. At the time when Deuteronomy was written, according to the story, a copy of the law of Moses, which had long been lost, was found. It was presented to the young king of Israel, who read it with amazement, saw the extent to which his people had fallen away from God, and at once took the lead in a great reformation, which lifted the Jews out of the mire of heathenism. The next view presented by the researches of criticism leads us to believe that the book found was the Book of Deuteronomy; that the prophets of the day, despairing of arousing the people from their lethargy in any other way, prepared this book, and presented it to the king as the long-lost law of Moses. In these days it would be called a literary forgery, but the time was then ripe for action, and what was wanted was not so much strict literary honesty as an awakening of the people to the fact that they had departed from their God. In Deuteronomy the prophets actually carried out the genius of the Mosaic laws, and they gave to Israel a book full of spiritual life. Studied in the light of these facts revealed by criticism, Deuteronomy has for the world a new meaning, and it is in this light that it should be studied. The book of Daniel, too, as read by the old Jews, dated back to the time of the exile, and was written by the prophet whose name it bears; but our critics have learned that the true time of its appearance was about 150 B. C. That was a time of



deep depression for the Jews. The Assyrian king had almost destroyed them as a people, and they needed much to give them hope and sustain them. The seventy years had long passed, at the end of which a promised redemption was to come, and they had lost faith in the old world. It entered the mind of some genius then to read the seventy years as Sabbatical years, making the time for the restoration 490 years, which would leave only a few years to elapse before the restoration would come. He wrote the story of Daniel, put into the mouth of the prophet predictions of events which had occurred 200 years before, and made him declare that after 490 years the Messiah would appear. The book aroused the faith, and staid the souls of the people, and enabled them to hope, and not die, until at length the Man came under whose easy yoke the entire world was to be subjugated. This is the brief history of the Book of Daniel, and the book should be studied in the light of this history, or not at all. The books, which are of a composite character, should be resolved into their separate parts, which should be traced to their several sources, as in the case of Isaiah, the first thirty-nine chapters of which were written by a different author and at a different period than the rest of the work. All these writings should be studied until the successive hands working them over can be traced or detected. None of the books appear now as they were originally written. All have been edited and re-edited, some of them several times. They offer a form of several successive layers, all of which must be laid upon before a clearer and intelligible account can be rendered of them."

I will leave it to the intelligent reader to form his own idea as to what effect such utterances must produce, coming from a clergyman of a prominent Church, which represent the Old Testament, containing a number of *spurious books*, and that "none appear now as they were originally written." And I appeal to every lover of the Bible to say, whether it is not high time that some action be taken, *to counteract this fearful, Bible-destroying teaching*. It has done its fearful work in Europe. Only a short time ago, it was stated in one of the local papers of this city, that out of the one million and a half inhabitants of Berlin, only thirty-five thousand attend religious services. The late Dr. Norman McLeod, in one of his last letters from Germany, stated, that out of one hundred people, ninety are unbelievers. I trust these statements are exaggerated, certain it is that the religious state in many parts of Europe is in a most deplorable condition.

Happily, however, the number of adverse critics is utterly insignificant as compared with the host of eminent writers who have maintained the genuineness of the book of Daniel; and

from the remarks I have offered, the reader will perceive how easily all objections may be refuted.

From the few examples given in the preceding pages, the reader may now form some slight idea of the manner in which the Scriptures are assailed from the beginning to the very end; and when he takes into consideration that the assailants are, for the most part, men of the highest standing and profoundest learning, he will cease to wonder that so many have had their faith in the Bible shaken. It is unquestionably true that the Bible is preëminently a book of faith, for in it are recorded occurrences which can only be believed as true when viewed with the eye of faith. Such are all miracles and prophetic declarations; and to deny that such were absolutely necessary in establishing a religious system, would simply be the height of folly. Still, however great a man's faith may be, it will succumb when expected to believe a thing which is clearly contrary to common sense. For example: a person may unhesitatingly accept the account of the miraculous confusion of languages at the building of the tower of Babylon, or of the destruction of the wicked cities of Sodom and Gomorrhah, or of the conversion of Lot's wife into a pillar of salt, or of changing the staff of Moses into a serpent, and again changing it into a staff. All these, and such other miracles, he would argue were performed by direct Divine agency, to serve a Divine purpose, and it would, therefore, not only be vain, but impious, for a finite being to attempt to fathom such mysteries, which were designedly removed beyond the bound of scientific investigation. But not so when he is brought face to face with such and similar questions as those given in the preceding pages, in the consideration of which he is permitted to exercise the common sense with which an All-Wise Creator has endowed him. Here he would at once argue, if the Bible makes certain statements which by actual facts are proved to be incorrect, it cannot claim to be an inspired book.

Happily, there are many whose faith in the authenticity of the Bible is so firmly rooted that the most plausible arguments, aided by all the prestige which learning and fame can impart, fail to make the least impression on them, and who refuse to bow the knee to the idol which modern criticism endeavours to set up, dazzling as it may appear. On the other hand, there are, alas, only too many who hail these criticisms with joy, as the harbingers of a time of freedom when all restraints which the Scriptures impose will be removed, and freedom of thought will have full sway! The whispering of conscience, that may still suggest a doubt in the new theories, is completely silenced by the reflection that so many learned and acute men could not possibly be astray in their deductions, and that it would be

folly for the unlettered to doubt where the wise speak so positively.

Novelty, too, frequently lends a particular charm, to whose fascination the weak-minded and thoughtless often yield; but there is no agency which wields such a powerful influence as the good name and fame of an author. Works emanating from such writers are generally sought after and carry weight, whilst those of less known authors, though perhaps possessed of higher scholarship, will only make their way to public favour slowly, or may even fail to enlist any notice whatever. The reader will hardly have forgotten the universal sensation caused by the appearance of the "Essays and Reviews," the combined work of eminent English Churchmen and scholars, and by the yet more famous publication of Bishop Colenso's work on "The Pentateuch and Book of Joshua," and only very recently by Professor Smith's article on "The Bible," in the "New Encyclopædia Britannica," in which he advocates that the Mosaic authorship of the book of Deuteronomy can hardly be sustained, and thinks it must have been written at a much later date.

But there is yet another cause to which the evil effects produced by the dissemination of rationalistic literature may be ascribed, and that is, the attractive titles of the works with which they are put before the public. To a work of this kind my attention was lately called in this city. It evidently was put forward by its authors as a popular work, suitable for old and young, and hence called "The Bible for Learners." It is a work of three neat volumes, written in a very pleasing, winning style, and, in addition, claims the joint authorship of three eminent men, namely, a professor of Oriental Literature, a professor of Theology, and a well known preacher of Holland. From the title-page one would hardly expect to find such poison as lurks in the pages of the work. In it the miracles are quietly set aside, and altogether it is as rationalistic in its tendency as could possibly be conceived.

It is to counteract the effects of modern criticism, as we have before stated, that this publication is put before the public. All the difficulties which we have referred to will be fully explained hereafter. It would have taken too much space to discuss them in a satisfactory manner in the "Introduction." We have, however, deemed it best to give at least a few explanations as an example, in order to show to the reader how these alleged "exaggerations and discrepancies" may, after all, be satisfactorily explained.

But the careful reader of Scripture will yet meet with other difficulties, arising altogether from other sources, than the difficulties which modern criticism has conjured up. There are, in the first place, difficulties caused by mistranslation, whereby

many passages are either altogether rendered incomprehensible, or are made to convey quite a different meaning from that intended by the sacred writers. These mistranslations being so numerous, and not unfrequently of such a serious nature, that for many years a new version has been earnestly called for both by bishops, clergymen, and eminent laymen.

It is felt, and justly so, that Hebrew philology, like all other sciences, has made such wonderful advancement since the English version has been executed that most, if, indeed, not all, the existing mistranslations may be rectified. To what extent this much desired object will be realized by the new version now in process of being made, requires yet to be seen. No doubt, however, much good will be effected by it.

Secondly, there are difficulties which arise sometimes in the proper understanding of many passages caused by the numerous idioms of the Hebrew language, or from peculiar modes of expression employed by oriental nations, or from references to customs and manners which frequently widely differ from ours. No new version, no matter how carefully executed, can possibly obviate the difficulties arising from these sources. The acute German writer, Wolfgang Menzel, has therefore very pertinently remarked that "a translation can never be entirely faithful: to be so in one respect it must deviate in others." (Menzel's German Literature, vol. i., p. 65) The truth of this assertion is but too apparent in every translation; for, even in the best, where the masterly hand of the translator has exercised its utmost ingenuity, and where even the richness of the language has bountifully contributed to insure success, the reader will, nevertheless, have to lament the absence of that indefinable *something*, which has its existence only in its native language, and constitutes the whole life of the original.

Yet all that may be said regarding the ordinary difficulties of translating falls far short of those enumerated in rendering the inspired writings of the Old Testament into a language of a totally foreign clime. For the Hebrew, as has been aptly said, "is the language of man in his infancy, ere his reasoning powers have supplanted his feelings: simple in structure, child-like, truthful in expression—the very language of the heart in the household affections, in the ardour of faith, or the abyss of despair; or, if dignified, sublime in simple majesty, recalling, in the commonest metaphors, the tent, the desert, the pastoral life of the patriarchal ages: and can we translate such a language as this into that of times and people who have grown grey in philosophy and the world, and who are artificial, or callous, in those feelings which the Hebrew expressed with the honest fervour of youth? No; the Hebrew muse, as aforetime, hangs her harp on the willows, and refuses to sing her native

songs in a strange land." (Mr. J. Nicholson, in his preface to Ewald's Hebrew Grammar.)

There are, no doubt, many devoted Bible readers who, perhaps, have not even noticed any of the very many existing difficulties arising from the different causes to which we have just referred, or if by chance their attention at any time has been attracted by a passage not quite clear, or altogether incomprehensible, they yet passed it by without paying any special attention to it. Not, indeed, because they feel indifferent about such matters, but simply taking it for granted that being Bible statements, they must of necessity be correct. All men are, however, not constituted alike, and, therefore, cannot be expected to be of one and the same frame of mind. Hence we find many good and piously disposed men who delight in reading the Scriptures, have yet, at times, their minds seriously disturbed by these perplexities. That such is the case I know from actual facts; for I am constantly appealed to for explanations of passages of Scripture.

In order that the reader may form a just and adequate idea of the urgent necessity of having these mistranslations rectified either by a new translation or by explanatory notes, we will adduce a few examples here. In turning to the English version our attention is already arrested at the 2nd verse of the 1st chapter of Genesis, by the phrase—"And the earth was without form and void." Now it is quite probable that the ordinary reader may fail to discover any difficulty lurking in the passage, and yet when we come to examine it more closely, we find it contains a statement which is altogether incomprehensible, since it is impossible to conceive how anything material can possibly subsist "without form."

Some of the readers will probably remember the pertinent lines of Dean Swift, he says:—

"Matter, as wise logicians say,  
Cannot without form subsist,  
And form, say I, as well as they,  
Must fail, if matter brings no grist."

The translators have no doubt used the expression "without form," to convey the idea that the earth was a *shapeless mass*; but the original neither admits of such a rendering, nor does it afford the meaning which Moses wishes to convey, which is, rather, that the earth was at that time *desolate and empty*, that none of those organized beings existed upon it, before they were afterwards called into being or made by the Creator. The Hebrew words *תהו ובהו* (*thohu wavohu*) literally signify desolateness and emptiness, *i. e.*, *desolate and empty*, as abstract nouns are often employed instead of adjectives

tives; but nowhere in the Bible, or in any other Hebrew work is any one the two Hebrew words ever used in the sense "without form." It is, indeed, quite inexplicable why the translators should have given this strange rendering, for they cannot even be said to have followed any other version, since the English version followed by the French "*sans forme et vide*," are the only two versions in which that rendering is found.

We may next refer the reader to chapter iii. 7, where we read: "And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons." In this passage there are two terms employed, "sewed" and "aprons," which have been eagerly laid hold of by some modern writers, who have sneeringly asked "where our first parents obtained needles, and how could they have known anything about 'aprons,' which is quite a modern term?" But here again the fault does not lie with the Bible, but with the translation, for the passage should have been rendered, "and they adjusted, or plaited, fig leaves and made themselves girdles." So it is rendered in the German version: "sie flochten"—*i. e.*, *they plaited*. The rendering in the English version of Job xvi. 15, "I have sewed sackcloth upon my skin," is still more unhappy, as it involves an impossibility: but here again it should have been rendered, "I have adjusted sackcloth upon my skin," such as was used for mourning. The primary meaning of the Hebrew verb תָּפַר (*taphar*) was, no doubt, *to twist, to plait, or to adjust*; but, after the introduction of needles, the verb became also to be used in the sense to sew. As for the Hebrew word חֲגוּרוֹת (*chagoroth*), rendered in the English version "aprons," according to its etymology it simply signifies *girdles*, without any reference to shape or form, being derived from the verb חָגַר (*chagar*) *to bind round, to gird*. The fig leaves here spoken of were possibly those of the *figus indicus*, well adapted for this purpose, being large and broad.

"So counsell'd he, and both together went  
Into the thickest wood; there soon they chose  
The fig tree; not that kind for fruit renown'd,  
But such as at this day, to Indians known,  
In Malabar or Decan spreads her arm."

*Paradise Lost*, book ix.

In chapter iv. 15, we read: "And the LORD set a mark upon Cain, lest any finding him should kill him." This rendering of the English version has given rise to the wildest conjectures. It generally has been understood to mean that God placed some kind of mark upon Cain, which was to serve as a kind of protection against harm from those who might seek to take vengeance upon him. Indeed, so strongly has this idea taken hold of the English mind, that it has become quite proverbial

to say, "*he bears the mark of Cain.*" Some writers have even gone so far as to suggest that it must have been one of the letters יהוה (*Jehovah*) that was placed on the brow of Cain. But the absurdity of the notion of any mark having been placed upon Cain will at once become apparent when we take into consideration that the meaning of such a mark could not possibly have been known to those who met him; nay, more, it might even have acted against him. The whole difficulty is, however, removed, and the meaning of the passage becomes beautifully clear if we render it, "And the LORD gave, or put, a sign to Cain," that is, God gave Cain a miraculous attestation to convince him that the promise just made to him that "who-soever slayeth Cain, vengeance shall be taken on him seven-fold," would be literally fulfilled. And what could possibly inspire him with greater confidence than a *miraculous attestation*? It at once afforded to Cain a visible demonstration of the power of God, and thus convinced him that He who is capable of performing such a wonder, is likewise capable to protect and to punish. We find other instances recorded in Scripture where miracles were vouchsafed as assurances of the certain fulfilment of Divine promises. In this manner Moses was assured that his mission into Egypt would be successful, by his rod being changed into a serpent, and again the serpent into a rod: and by his hand becoming leprous as snow, and again restored to its natural flesh. (Exod. iv. 1-7.) So Hezekiah received a miraculous attestation that he would recover from his sickness, and that he would be delivered from the king of Assyria: "And this *shall be* as a sign unto thee from the LORD that the LORD will do this thing that he hath spoken: Behold, I will bring again the shadow of the degrees which is gone down in the sun-dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down." (Is. xxxviii. 7, 8.) In this passage the Hebrew word for sign אֹתָהּ (*oth*) is precisely the same as that employed in Genesis iv. 15.

We may next refer the reader to chapter vii. 16, "And they that went in, went in male and female of all flesh, as God had commanded him; and the LORD shut him in." Here the opponents of Scripture ask, where was the necessity for a direct Divine intervention in so simple an act as merely closing the door after all had entered the ark? And the objection certainly obtains even additional force, when it is taken into consideration, that such Divine intervention throughout the Scriptures was only employed when any special object was to be obtained which could not be affected by natural means. But here again a closer adherence to the original will at once remove the cause of objection, by translating "and the LORD shut about him."

A similar rendering is given in the Targum of Onkelos (the Chaldee version) "and the LORD protected over or about him," which even brings out the meaning of the passage more clearly. The preposition *בְּעַר* (*baad*) rendered in the English version by "in" indicates in its primary use enclosure, *around* or *about*, an object. A most striking example of this force of the preposition is furnished in Job i. 10, where Satan asked, "Hast not thou hedged round about him, and about his house, and about all that he hath on every side?" The meaning of the passage in question evidently is, that after all had entered the ark, its occupants became the special objects of Divine protection. Let the reader imagine to himself a vessel containing no less than 3,600,000 cubic feet, built at a time when nautical architecture was entirely unknown, built too, as the demensions given in Scripture would indicate, not so much for navigation, as for carrying capacity, this structure, heavily laden as it must have been, tossed on the merciless waters of the flood, and he may form a just idea of the need of protection from Him who alone can assuage the raging waves and bid the winds to be still.

But there was yet another danger to which the ark was exposed, and that was the assault of the drowning multitude, who, though they may have sneered at the warning of the impending danger which the building of the ark afforded, and neglected to profit by the many years of grace which its building must necessarily have occupied, would now, when they saw the waters rapidly increasing, naturally make a rush for the only object that could afford them safety: so that here, again, Divine protection alone could be of any avail.

In chapter ix. 13, we read, "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." Now the rendering, "I do set my bow," clearly conveys the idea that the rainbow had never existed before, whilst when we take into consideration that it is merely formed by the refraction and reflection of the sun's rays in the drops of falling rain, it would be impossible to account for its non-existence during the 1656 years that elapsed between the creation and the deluge, it would indeed require a great stretch of the imagination to suppose that it had not been frequently seen during that long period. But here again the apparent inconsistency will at once disappear, if we render the passage, "I do constitute my bow" instead of "I do set my bow." The passage rendered in this way does not only now become intelligible but also strikingly beautiful. The rainbow, which no doubt often had enchanted its beholders, has now obtained a peculiar significance—it was henceforth to be a visible sign of a covenant between the eternal Jehovah and the frail inhabitants of the earth. No wonder that many nations have looked with special



reverence upon the rainbow, and have connected religious ideas with its appearance, and that the ancient Greeks, apparently in reference to its emblematical significance, should have called it *Iris*, *i. e.*, the messenger of the gods. Even some of the inhabitants of South America worshipped the rainbow as a benign goddess.

The verb נתן (*nathan*) has, in common with most Hebrew verbs, several shades of signification, namely, *to give, to set, to constitute, to make, &c.* The rendering of the English version is, therefore, not actually a mistranslation of the Hebrew verb, but rather an unhappy choice from its various meanings.

We shall here only refer to two more mistranslations from the Pentateuch, which, by some opponents of Scripture, have been eagerly laid hold of as furnishing positive proofs that the Pentateuch can lay no claim to Divine inspiration. The first passage to which we would draw the reader's attention is Exodus iii. 22, where we read: "But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters; and ye shall spoil the Egyptians." And again, xi. 2: "Speak now in the ears of the people, and let every man borrow of his neighbour," &c. In obedience to this command, we read, ch. xxii. 35, 36: "And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: and the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them: and they spoiled the Egyptians."

Now it is urged by many writers that the command *to borrow* from the Egyptians what was never intended to be restored is not only an act of injustice, but it even favours theft, and is distinctly set forth by the Psalmist as a characteristic mark of the wicked: "The wicked borroweth and payeth not again." (Ps. xxxvii. 21.) Some commentators have met this objection by affirming that God, who is supreme Lord of all things, may transfer, as He in His infinite wisdom thinks best, when and in what manner He pleases, the rights of men from one to another. Thus kingdoms are set up and cast down, monarchs are wholly or partially deprived of their possessions to render others more powerful, and these again, in their turn, are subjected to similar vicissitudes. Will it be said that these are mere occurrences of chance? Certainly not. They are commanded by Him who hath said, "Surely as I have thought, so it shall come to pass; and as I have purposed, so it shall stand." (Is. xiv. 24.)

But this view of the transaction in question, although it incontrovertibly proves that there was nothing derogatory to Divine justice in transferring the wealth of the Egyptians to

the oppressed Israelites, still leaves the objection to be answered as to the *mode* by which, according to the English version, it was effected. It is upon this point, after all, that the opponents of Scripture chiefly dwell. The objection, therefore, must be met upon purely philological ground, and this we think may be done in a most conclusive manner.

The Hebrew verb שאל (*shaäl*) which, in the passages in question, is rendered by *borrow*, primarily means *to ask*, *to demand*, and it is only in a very few instances in the whole Bible employed in the accessory meaning *to borrow*. In the sense *to ask* or *demand* the verb constantly occurs. As for example: 1 Kings iii. 5, "In Gideon the Lord appeared to Solomon in a dream by night; and God said שאל (*sheal*) ask," or *demand*, "what I shall give thee." So in 2 Kings ii. 7: "And it came to pass, when they were gone over, that Elijah said unto Elisha שאל (*sheal*) ask," or *demand*, "what I shall do for thee." Again, Psalms ii. 8: "שאל (*sheal*) ask," or *demand*, "of me, and I shall give thee the heathen for thine inheritance." See also Isaiah vii. 11; Lamentations iv. 4; and so in many other places. There can, therefore, be not the least objection to render the verb in like manner by *to ask* or *demand*, in the passages in question; and so it has indeed been rendered in all ancient and modern versions, *the English alone excepted*. Besides, if the sacred writer wished to indicate that the Israelites had only *borrowed* those things, he would no doubt have employed the usual verb לזה (*lavah*), *to borrow*: quite a different verb, as the reader will perceive. Thus, Deuteronomy xxviii. 12: "And thou shalt lend unto the nations and תלוה (*thilveh*) thou shalt not borrow." So Psalms xxxvii. 21: "The wicked לזה (*loveh*) borroweth." Hence the participle of this verb is employed substantively to denote a *borrower*.

We maintain, therefore, that the Israelites were not commanded (Exod. xi. 2) "to borrow," but *to ask*, or *demand*, of the Egyptians those things, as a just payment for their services. In obedience to this command, the Israelites did *ask* (ch. xii. 35) of the Egyptians jewels of silver, and jewels of gold, and raiment, which demands were no doubt readily acceded to, for the sacred historian tells us (verse 33) that "the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, "We be all dead men." Where is the man, however great a miser, that would not gladly give all his earthly goods, if he could thereby prolong his life, even for a short period of time?

Is it at all strange that the Egyptians should readily comply with the demands of the Hebrews, seeing that already the first-born of every house had been laid low, and that the delay of the Israelites, but for a few moments, might possibly cause the

same fate to befall themselves? I think, therefore, that Josephus is not far astray when he says: "They also honoured the Hebrews with gifts—some in order to get them to depart quickly, and others on account of their neighbourhood and the friendship they had with them." (Antiq. b. ii. ch. 14.) Philo Judæus, a cotemporary of Josephus, likewise bears testimony to the Hebrews not having *borrowed* the things which they carried off, but demanded them as wages for their services. In speaking of the great anxiety which the Egyptians evinced in getting rid of the Israelites, he remarks: "Then one man encouraged another to drive the Jewish people with all speed out of the whole country, and not to allow them to remain one day, or rather one single hour, looking upon every moment they abode among them as an irremediable calamity," and further on, in speaking of the people collecting their "booty," he says: "not in order to gratify any love of money, or, as any usurer might say, because they coveted their neighbours' goods; (How should they do so?) but, first of all, because they were thus receiving the necessary wages from those whom they had served so long a time; and, secondly, because they had a right to afflict those at whose hands they had suffered wrong with afflictions slihter than, and by no means equal to, what they had endured: for how can the deprivation of money and treasures be equivalent to the loss of liberty? on behalf of which those who are in possession of their senses dare not only to cast away all their property, but even to venture their lives."

In the celebrated Jewish work, the *Talmud*, there is a story related, and though we cannot vouch for its truth, we may yet subjoin it, as it tends to prove that the Hebrews themselves never for a moment supposed that their forefathers had merely borrowed the treasures from the Egyptians:—

"When Alexander the Great was in Egypt, an Egyptian prince came to him and said: 'Our nation has always heard that you are so benevolent as to pay, or cause to be paid, all the just claims of your poor subjects. I came, therefore, to inquire of you if such be really the case.' The king replied in the affirmative, and inquired of the prince the nature of his demand. The prince then stated that the Jews, who were under his jurisdiction, had several hundred years ago borrowed jewels of silver and jewels of gold from his people, and not as yet returned them nor paid for them, and he now came to demand both principal and interest. Alexander wished to know what evidence he could adduce to substantiate his claim. The prince replied the Bible. This is indeed excellent evidence said the king; will you allow me three days to inquire into the nature of your claim? The prince readily consented to this, and at the same time referred him to Exodus iii. 22 and xi. 2,

as evidence. The king then consulted with his secretary, Gaviah ben Pasea, a learned Jew, who, on the morning of the third day, called upon King Alexander and told him to get the prince when he came to consent, in the first place, that if a balance were due on either side it should be paid with interest; secondly, that the Bible should be evidence for and against both parties; and further, to inquire of him if their law did not allow servants and slaves a just and equitable compensation for their services—all of which he will no doubt readily admit. Then refer him to the Bible, where he will find that Jacob and his family took all their cattle and all their wealth into Egypt; also state that the Israelites were three or four hundred years in bondage to his nation: then estimate the value of the property that Jacob and his family took into Egypt, and the interest of it, and also the services of all the Jewish nation for four hundred years, at so much a day for each one; then add the interest, and double both principal and interest, for the Egyptians made them also double their labour, and they had also to find their own materials to make brick. Let him from that sum deduct the small amount of jewels, and there will be such a large balance in our favour that their whole nation will not be able to pay it. Besides, he does not understand our language, for the word שאל (*shail*) means *to ask, to demand*, as a debt or an equivalent, and not *to borrow*. In support of these allegations the learned secretary referred the king to numerous passages of the Bible. The king was well pleased with this critical view of the case, and adopted the plan pointed out, and when the prince came, and Alexander explained the whole merits of the case to him, shewing beyond doubt that his nation was largely in debt to the Israelites, the prince fled into a foreign country."

Once more, in Deuteronomy xxix. 2, 3, 4, we read: "And Moses called unto all Israel, and said unto them, Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land; the great temptations which thine eyes have seen, the signs, and those great miracles:"—now let the reader mark what follows—"Yet the LORD had not given you an heart to perceive, and eyes to see, and ears to hear, unto this day." It is evident that, according to this reading in the English version, the concluding declaration of Moses plainly represents God as the cause of Israel not perceiving the signs and miracles; and profane writers have not failed to bring this passage forward, as one strongly arguing against the purity and holiness of the Deity. From the context, too, it is evident that Moses here reproves the stubborn Israelites for their hardness of heart and callousness in not perceiving the manifold wonders which had been

wrought for them. Would not, therefore, the question naturally suggest itself to every thinking mind, why upbraid them for not seeing, perceiving and hearing, when God himself withheld from them the means of doing so? It would, indeed, be altogether vain even to attempt to reconcile the fourth verse as rendered in the English version, either with the context or with the Divine attributes of infinite goodness, justice, and holiness of God. But the whole difficulty which the passage presents is entirely owing to a mistranslation of the Hebrew word  $\text{לֹא}$  (*v'lo*) in the fourth verse, which should have been rendered interrogatively, *hath not?* instead of simply negatively, "yet hath not?" the sentence would then have read, "hath not the LORD given you a heart to perceive, and eyes to see, and ears to hear to this day?" Thus rendered, the passage becomes perfectly clear, and harmonizes in every respect with the context.\*

We shall now proceed to give a few examples of such mistranslations from other books of the Bible, and the first we shall notice is from the book of Job, where, indeed, the mistranslations are very numerous.

Among the number of questions which God showered down out of a thunderstorm upon Job, illustrative of the omnipotence of the Almighty in the formation and disposition of the works of creation, occurs the following one: "Canst thou make him afraid," (*i.e.*, the horse mentioned in the preceding verse,) "as a grasshopper?" This passage also has not escaped the scrutinizing eyes of the opponents of Scripture. They have asked: "How can we reconcile with common sense the question put to Job, whether he could make a horse afraid like a grasshopper, when we all know that a child can easily frighten a horse? How can we, therefore, or how can anyone suppose that God would ask Job if it was possible for him to do what a child would find no difficulty whatever in doing?" It will hardly be denied that the objection is a plausible one, for as the passage is rendered in the English version, it can hardly be reconciled "with common sense;" but had the objectors taken the trouble, as they ought to have done, to examine the original, they would have found that the apparent inconsistency is

\* The Hebrew negative particle  $\text{לֹא}$  (*lo*), *i.e.*, *not*, either with or without the conjunction, is frequently employed interrogatively for  $\text{הֲלֹא}$  (*h'lo*), *i.e.*, *is not*, when the question is a negative one, for brevity's sake the Hebrew interrogative mark ( $\text{ה}$ ) (*ha*) seems thus to be often omitted. Those who can refer to the Hebrew Bible will find similar examples—Jonah iv. 11, Job ii. 10, and xiv. 16, Lamentations i. 12, and iii. 36, and in other places. The translators appear not to have been ignorant of this peculiar use of the Hebrew *negative particle*, as they have rendered it interrogatively in the above quoted examples; but why they should have overlooked it in the passage in question is impossible to say.

altogether owing to a mistranslation, as the passage should have been translated: "Dost thou make him, (*i.e.*, the horse), leap like a locust?" Job is, in the preceding verse, asked: "Whether it was he who gave to the horse strength, and clothed his neck with a trembling or waving mane?" (not "with thunder," as in the English version.) In this verse he is asked, whether it was he who made or enabled the horse to leap like a locust? The Hebrew verb רעש (*raash*), which is here employed, denotes *to tremble* for fear, also in reference to a horse or locust, *to leap*, but is never used in the sense *to make afraid*, *to terrify*; in which case the verb ירא (*yare*) would have been employed. It is through the distinctive meanings of these two verbs not having been sufficiently attended to that the mistranslation evidently originated.

We shall now adduce an example which will illustrate more strikingly than any of the preceding examples how even the *slightest mistranslation* may involve a passage in the greatest obscurity. In Ecclesiastes xii. 1, 2, we read, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain." Now, the figure in this passage, which otherwise would be easily explained, is rendered perfectly obscure by the concluding clause, "nor the clouds return after the rain," for whilst we have often seen the light of the sun, of the moon and stars darkened or obscured, such as indeed would take place in any rainy season, we cannot possibly conceive a period of time when the clouds do not return after the rain. Such a thing would be entirely contrary to the laws of nature, and the Bible, we maintain, contains nothing which is contrary to such laws, unless in those cases where they were suspended for particular purposes by the Lord of nature. Our attention to this mistranslation was first directed by a former principal of Upper Canada College, who wrote to me, asking for an explanation of the passage, and on referring to the original I at once perceived that the whole difficulty arose merely from a mistranslation of the Hebrew ו (waw) conjunctive, the translators having translated the word ושבך (*weshavvu*) by "nor return," instead of *and return*, which is the correct rendering, and makes the figure perfectly clear. The inspired writer compares here, just as we frequently do, old age to winter; and in Palestine, during the winter, or what, perhaps, might be more appropriately called the rainy season, day after day clouds return, and rain falls almost incessantly. The passage, therefore, simply means, Remember, or be mindful of, thy Creator in the days of thy youth, before the winter of life sets in; or, in other

words, Seek the Lord thy God from thy youth, whilst yet the mind is tender, and easily impressed with religious principles; for early impressions are more firmly imprinted, and not so easily eradicated as those of old age. Hence the preacher says in another place, "Train up a child in the way he should go, and when he is old he will not depart from it." (Prov. xxii. 6.) Why the translators should have rendered the  $\gamma$  (*wav*) conjunctive by "nor," instead of *and* is difficult to say, as it can never take that force unless used in connection with the negative particle  $\text{לֹא}$  (*lo*) *not*, and is immediately followed by a future verb, as Exodus xx. 5, literally, "Thou shalt not bow down to them, nor shalt thou serve them," or, *and thou shalt not serve them*. In the passage in question it will be seen both these requirements are absent. We may mention here, that the rainy season commences towards the end of October, and lasts to the end of March, and even sometimes to the middle of April. During the months of November and December the rains generally fall heavily; after that they become less severe, and occur only at longer intervals till March, when they set in again with great violence. Here, then, we have the first and latter rain which God has promised to his people, if they would serve the Lord, and obey his commandments: "I will give *you* the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil." (Deut. xi. 14.) The early rains are the first showers of autumn, which prepare the ground for receiving the seed, which, by that time, has become thoroughly parched by the continued excessive heat of the summer; and the latter rain, that falls in March, not only continues to refresh, but also forwards both the ripening crops and the spring products of the field. Although the sky in Palestine is not unfrequently obscured by clouds during the summer, it is well known that rain during that season is hardly ever seen. Rabbi Joseph Schwarz, who has been for sixteen years a resident in the Holy Land, says, "Once during my residence it rained during summer, and this was on the 17th June, 1841, at a little past midday, when the rain came down quite heavily. This unheard of phenomenon caused such a sensation in the whole of Palestine, as though the entire world had been thrown out of its course. This extraordinary occurrence had actually for its mournful consequence the destruction of all the fruit."—*Descriptive Geography of Palestine*.

I will refer to only one more mistranslation—it is one to which my attention has only lately been directed by an esteemed minister. The passage occurs in Ezekiel xxxii. 31: "Pharaoh shall see them, and shall be comforted over all the multitude, *even* Pharaoh and all his army slain by the sword,

said the Lord God." What renders this passage unintelligible is the rendering, "shall be comforted," instead of *shall sigh*, for it is impossible to conceive how Pharaoh could have derived any *comfort* to see the princes slain who had not been his foes on earth but his confederates, and whose fall was the precursor of his own fall. It is not difficult to trace how this mistranslation originated. In Hebrew there are some verbs which have quite opposite shades of meaning, but which may easily be deduced from the primary meaning of the verb. Thus, for example, the verb בוא (*bo*) *to come*, and also *to go*, both deduced from the primary meaning *to move*, without any special reference as to place. Hence from the idea of *moving* to a place, the verb obtains the signification *to come*, whilst, on the contrary, from the idea of *moving* from a place, it receives the force *to go*. The context, however, if strictly attended to—which, unfortunately, has not always been the case in the execution of the English version—will always indicate which of the significations is to be employed.

Now, the verb נחם (*nacham*) in the passage in question is one of this kind of verbs. The primary force seems merely to imply *an action* or *influence* on the mind. But an influence may be productive of two contrary results, it may impress the mind unfavourably, hence the meaning *to sigh*, *to lament*, *to grieve*, or it may impress it favourably, and hence the sense *to comfort*. Had the translators attended to the context, they must at once have seen that the verb must be used here in the sense *to sigh* or *grieve*.

We might adduce a great many more similar mistranslations, but from the foregoing examples the reader will now readily perceive how very easy it is for the opponents of the Bible to influence the minds of those who are not able to investigate the subjects for themselves. The objections are generally put forward, too, in a very plausible manner, and often by men who have the knack to clothe them in a very attractive and seductive attire. In this way, no doubt, the faith of many has been seriously, if not altogether shaken, and will go on to do more and more mischief, if not checked by convincing the public at large that the pretended errors existing in the Bible are merely visionary, which vanish before a sound criticism as the mist vanishes before the rays of the rising sun.

But many of the readers may wonder how it happened that a translation made with such great care, and by the united labours of the most learned scholars that Great Britain could at that time produce, should yet be so very faulty. There is no doubt that every means that could possibly be resorted to to insure a perfect translation were adopted. The fifteen rules given by King James to the translators, by which they were



to be guided, were of such a nature as almost to preclude the possibility of failure, but the translators did not at that time possess the facilities for ensuring success which the Biblical student can resort to at the present time. It must be remembered that the science of philology, like all other sciences, is far more advanced now than it was then. The aids to Biblical criticism have since that time been amazingly increased, in the collection of ancient manuscripts and versions, and in the publication of polyglots, concordances, lexicons, and critical grammars. Eastern travellers, too, have not a little contributed to make us better acquainted with the geography, natural history, manners, customs, coins, weights, measures, &c., of the east. The increased desire within the last half century for the study of eastern languages, and especially those belonging to the Shemitic family, has been productive of a much closer enquiry into the affinities of the oriental dialects than had previously existed; and, in consequence, numerous difficulties and doubts as to the precise meaning of many words in the Old Testament, have been removed. Hence the necessity of a new translation of the authorized version has long been felt, and has been strongly advocated both in the Imperial Parliament and out of it. And this, we may observe, must not be looked upon as merely a whim of the learned of the present age, many highly esteemed writers of the last century have plainly and earnestly expressed themselves on this subject. Thus, Bishop Lowth, in the Preliminary Dissertation to his Commentary on Isaiah, in speaking of Archbishop Secker's marginal notes on the Bible, says: "These valuable remains of that great and good man will be of infinite service, whenever that necessary work, a new translation, or a revision of the present translation of the Holy Scriptures, for the use of our Church, shall be undertaken." And in another place he remarks: "For these reasons, whenever it shall be thought proper to set forth the Holy Scriptures for the public use of our Church, to better advantage, than as they appear in the present English translation, the expediency of which grows every day more and more evident, a revision or correction of that translation may perhaps be more advisable, than to attempt an entirely new one. For as to the style and language, it admits of little improvement; but, in respect of the sense and the accuracy of interpretation, the improvements of which it is capable are great and numberless."

As it will be necessary for me, in order to convey conscientiously the true meaning of the sacred text, very frequently to depart from the rendering given in our version, I beg to impress upon my readers that I entertain too high a respect for that version as to discard its rendering without thinking myself

in duty bound to do so. The deviations, no doubt, will be very frequent, but in all cases I feel confident that those who can appeal to the original will find my readings correct, and sustained by scriptural authority, as I have always made it a practice of making Scripture, as much as possible, its own interpreter, and hence can confidentially challenge criticism.

In order to prepare the reader for the many changes that, no doubt, will be made in the new revision of the Old Testament, which is now in the course of being executed, I may here quote what the learned Stackhouse, who wrote some years before Bishop Lowth, said upon the urgent necessity for a revision of our version. This eminent and favourite writer, in the Preparatory Discourse to his History of the Bible, after having briefly alluded to the origin of the common version, goes on to say: "This is the translation which we read in our churches at this day; only the old version of the Psalms (as 'tis called), which was made by Bishop Tunstal, is still retained in our public liturgy. And though it cannot be denied that this translation of ours, especially taking along with it the marginal *notes* (which are sometimes of great service to explain difficult passages), is one of the most perfect of its kind; yet I hope it will be no detraction to its merit, nor any diminution of the authority of the Holy Scriptures, to wish that such as are invested with a proper *authority* would appoint a *regular revisal* of it; that where it is faulty, it may be amended; where difficult, rendered more plain; where obscure, cleared up; and in all points made as obvious as possible to the comprehension of the *meanest reader*." And a little further on, after having laid down some rules for interpreting Scripture, he remarks: "These and many more *rules* of interpretation are not unknown to the learned; but the common people, who are no less concerned to know the Will of God, are entirely ignorant in this respect; and therefore, if a version be defective in several of these particulars (as those who have examined ours with observation are forced to acknowledge that it is), if, when the *original* is *figurative*, our *translators*, in several places, have expressed it in a way not accommodated to our present notion of things, when they might have done it with the same propriety; if, when there is an ambiguity in any word or phrase, they have frequently taken the *wrong* sense, and for want of attending to the *transposition* or *context*, have run into some *errors*, and many times unintelligible *diction*; if they have committed palpable mistakes in the names of *cities* and *countries*, of *weights* and *measures*, of *fruits* and *trees*, and several of the *animals* which the Scripture mentions: and lastly, if by misapprehending the nature of a *proposition*, whether it be *negative* or *affirmative*, or the tense of a verb,

whether it be *past* or *future*, they have fallen upon a sense, in a manner, quite *opposite* to the original ; and by not attending to the *Oriental* customs or forms of speech, have represented matters in a dress quite foreign to the *English dialect*. If in these and such like instances, I say, our translators have made such mistakes, the people, who know not how to rectify them, must be misled."

The Rev. Thomas Stackhouse, the author of the foregoing observations, was a very learned and pious divine. He was for many years curate of Finchley, where he began his "History of the Bible;" and afterwards became vicar of Beenhams Berks, where he died October 11, 1752. He was a very voluminous writer, and some of his works are held in high esteem, especially the work from which we have quoted, which is published in two folio volumes.

Yet notwithstanding these universally acknowledged numerous mistranslations, many writers and lecturers, inconsistent as it may appear, have not hesitated to impugn the veracity of Scripture by arguments entirely based upon that version. From the few examples we have given, it will readily be seen, how very unjust such a mode of criticism is, and how quickly the apparent discrepancies disappear when a proper rendering of the original is given. What would be said of a writer who would venture to criticise and interpret a classic author from a mere translation? I have no hesitation in saying, that those very critics and interpreters who deal in this manner with the sacred Scriptures would be the first to exclaim: "What folly!" And yet, what comparison is there in misrepresenting a secular writer as compared with a misrepresentation of a sacred writer? In the former case, no doubt, a great injustice may be done, and may tend to rob the author of his fame, but what is this when placed in the balance with the unspeakable mischief which a misrepresentation of even a single passage of Scripture may give rise to? The learned Rabbi Abtalion seemed to have been fully impressed with the pernicious consequences that may result from a careless interpretation, when he left to his disciples the following pertinent admonition: "Be cautious in your words, ye wise men, lest ye fall into a great error, and ye reveal a place of pernicious water, and the disciples that come after you drink of it and die, and the name of heaven become thereby profaned."—Pirke Avoth, *i. e.* *Ethics of the (Jewish) Fathers*.

The requirements necessary to a proper criticism of ancient writers are forcibly laid down by Pope in the following few lines :

“ You then, whose judgment the right course would steer,  
 Know well each ancient's proper character ;  
 His fable, subject, scope in every page ;  
 Religion, country, genius of his age :  
 Without all these at once before your eyes,  
 Cavil you may, but never criticise.”

*Essay on Criticism*, lines 118-123.

Or, in other words, he who would at a proper judgment arrive, can only hope of doing so, by making himself first acquainted with every thing bearing upon the subject.

If, in other professions, the utmost care is generally exercised in dealing with difficult subjects, it is not easily comprehended why the interpreter of Scripture should deal in such an off-hand manner with the most important Biblical subjects. The physician in dealing with a disease makes first a careful diagnosis of the case, so that he may arrive at the proper conclusion as to its cause, and thereby ascertain the nature of the malady, in order that he may shape his treatment accordingly. The judge, in deciding upon a case, searches for the fundamental principles of right or wrong that underlie the case, and is guided by them in his decision. But many of our modern writers and lecturers, lay hold of difficult passages of Scriptures, force their own constructions upon them, and send them into the world as witnesses against the inspirations of the sacred Scriptures, and call it Biblical criticism. What, I would ask, would be thought of a surgeon who would amputate a limb without first carefully inquiring whether there was no possibility of saving it? He would be stigmatized as a quack, and justly so. And does the interpreter or lecturer stand in a different position who deliberately mutilates a passage of Scripture? There is, however, a wide difference in the result of the two actions. The surgeon, by his unskillfulness, inflicts a serious loss upon one person only, but who can tell the unspeakable evil effects that even *one* careless interpretation of an important passage of Scripture may not be productive of?

The author of “*Essay on the Pursuit of Truth*,” &c., speaking of the duty of a thorough examination of a subject before forming an opinion, says: “Without pretending to a complete examination, this duty is incumbent on all who can be brought under the following classes :

- (1) “Those whose professed office is to teach others.
- (2) “Those who voluntarily undertake to instruct others.
- (3) “All those who have the means and opportunity of inquiring into subjects which have a bearing on their moral actions or conduct in society.

“On all persons who come under these three classes, it may be stated to be incumbent to pursue their inquiries till they can clearly trace satisfactory conclusions from undeniable premises.”

(pp. 25, 27,) and in another place he says: "Whoever fears to examine the foundation of his opinion, and enter on the consideration of a counter-argument, *may rest assured that he has some latent apprehension of the unsoundness and incapacity of standing investigation.*" (p. 27.)

Were this duty more strictly attended to, the shrine of infidelity would lose many of its votaries.

It is undoubtedly true, that in the ranks of the adverse critics of the Bible there are to be found men of profound learning; men too, who, no doubt, hold their opinions from a conscientious conviction that they are based upon sound criticism.

When a man like the Rev. Robertson Smith, for example, hazards the loss of a high position and its emoluments, and what he may probably regard even as a greater loss, the loss of intimate friends, we cannot but come to the conclusion that he sincerely believed his opinions regarding the five books of Moses to be well founded. But, whilst on the same hand, I willingly give them credit for sincerely holding and expressing their views, I am, on the other hand, constrained to denounce as most reprehensible the mode adopted by them in order to render their opinions more acceptable to their readers. Some tell us that a great portion of the Pentateuch could not have been written by Moses, whilst others go even still further, and ascribe to him only the *Ten Commandments*. Others, again, assert that this or that book of the Old Testament must have been written centuries after the death of the person whose name it bears, if, indeed, the name is not altogether fictitious, but notwithstanding all this, we are coolly told *it does in no wise interfere with the inspiration of Scripture*. Had they said that it in nowise detracts from the merits of the various writings as merely literary productions, we could have easily understood their line of argument. The *Iliad* and *Odyssey* would be no less studied and admired, even if the supposition of Wolf, Heyne, and other German critics could be satisfactorily established that no such person as Homer ever existed. But the great importance of the books of the Bible does not lie in the merit of their composition, great as it undoubtedly is, but in their claiming to contain Divine communications, and the records of God's dealings with his chosen people, which were committed to writing by divinely inspired persons chosen by God himself. If then, as is now maintained by many critics, some of those books, or great portions of them were not committed to writing by the inspired writers to whom the Bible ascribes them, by what mode of reasoning can it be asserted, that *the inspiration of Scripture is nowise affected*? Surely such an important declaration ought not to be promulgated without, at the same time, showing how such a conclusion has

been arrived at. Upon this point, however, they have as yet altogether failed to enlighten their readers, though many have no doubt anxiously looked for the information. The truth is, the statement is so utterly fallacious that we can hardly bring ourselves to believe that it has ever been seriously entertained by any one.

Let us hear what the Rev. Dr. Pusey says upon this point in his lectures upon Daniel, which he states were planned as his "contribution against that tide of scepticism which the publication of the 'Essays and Reviews' let loose upon the young and uninstructed." This eminent writer commences the first lecture as follows: "The book of Daniel is especially fitted to be a battle-field between faith and unbelief. It admits of no half measures. It is either Divine or an imposture. To write any book under the name of another, and to give it out to be his, is, in any case, a forgery, dishonest in itself, and destructive of all trustworthiness. But the Book of Daniel, if it were not his, would go far beyond even this. The writer, were he not Daniel, must have lied on a most frightful scale, ascribing to God prophecies which were never uttered, and miracles which are assumed never to have been wrought. In a word, the whole book would be a lie in the name of God." (p. i.) What Dr. Pusey has here said in respect to the book of Daniel, holds equally good in respect to any other of the books of the Old Testament, which are similarly assailed. If Moses were not the author of the Pentateuch, what a depraved impostor must he have been who could pretend to have performed miracles by the aid of the Deity, to have received all the laws recorded in it directly from God, and to have impiously written down such phrases as: "The Lord said unto Moses;" "the Lord said unto me," "and Moses said unto the Lord." And yet, in the face of all this we are to believe, no matter who wrote the books, "*it in nowise affects the inspiration of the Bible.*" And what makes this statement the more barefaced, is the fact, that these critics quarrel even among themselves as to the date when the Pentateuch was written. Hear what DeWette, a prominent member of the rationalistic school himself admits: "Those who defend the later origin of the Pentateuch, however, are divided among themselves as to the positive date of its composition and compilation. This difference in part results from their different views of the history and literature of the Hebrews." (Critical and Historical Introduction of the Canonical Scriptures of the Old Testament. Vol. ii. pp. 163, 164.) What expert architects those must be who only know how to pull down a building, without being able to construct one.

But it must further be remembered, also, that the books

of Moses are constantly quoted by other sacred writers, and if the theory of the later origin of those books were correct, how could those misquotations be reconciled with their being inspired men? With ordinary writers such mistakes may easily occur, but with inspired writers they are an impossibility. I have dwelt upon this point, for it is of the utmost importance that the reader who, from his youth, has learned to love and revere his Bible, should exactly know to what extent the inspiration of Scripture is imperilled by this modern system of criticism. It is a practice very commonly resorted to, to disguise the destructive theories as much as possible in order to render them, like the modern sugar-coated medicines, more palatable.

The question as to the genuineness of the Pentateuch will hereafter be taken up in a separate article.

But whilst strenuously upholding the genuineness of the books of the Old Testament, I would not be understood to deny that some *interpolations* have found their way into the sacred text. It was customary, in ancient times, to write explanatory remarks in the margin of the manuscripts—a practice which has always prevailed more or less even to this day. Some of those marginal notes, either through the carelessness of transcribers, or perhaps with a view of making their copies as complete as possible, have found their way into the text, or probably they may have even thought that they legitimately belonged to the text, but having accidentally been omitted by a previous transcriber, who, on finding out his mistake, placed the omitted part in the margin. But, be that as it may, all such *interpolations* are very easily detected, either by their not harmonizing in sense with the context, or their not fitting in with the language or construction of the sentence. Unfortunately some commentators have not always taken sufficient pains in examining passages carefully, and, finding them in some instances difficult to explain, came to the conclusion that they must be interpolations; and in this manner the number of interpolations has unquestionably been exaggerated. Even the learned Bishop Lowth, in his “Commentary on Isaiah,” has several times fallen into this error by rejecting *words* and *whole sentences* as interpolations which are unquestionably genuine. Thus, for example, Isaiah vii. 17, reads:

“The LORD shall bring upon thee,  
And upon thy people, and upon the house of thy father,  
Days that have not come,  
From the day that Ephraim departed from Judah;  
Even the King of Assyria.”

Upon the concluding sentence, “Even the King of Assyria,” Lowth observes: “Houbigant supposes these words to have

been a marginal gloss, brought into the text by mistake; and so likewise Archbishop Secker. Besides their having no force or effect here, they do not join well in construction with the words preceding, as may be seen by the strange manner in which the ancients have taken them; and they very inelegantly forestall the mention of the King of Assyria, which comes in with greater propriety in the twentieth verse. I have therefore taken the liberty of omitting them in the translation. (See his Commentary on Isaiah vii. 17.)

The opinion of these divines was also adopted by many German commentators, as Gesenius, Eichorn, Knobel, and others. Ewald, on the contrary, and with him a host of other critics regard the passage as genuine, and I think anyone, giving the subject a careful consideration, will arrive at the same conclusion. The prophets frequently foretell events first either in figurative language, or in somewhat general terms, and then immediately add an explanatory clause. In the passage before us, Isaiah, having first declared that great days of tribulation should come upon King Ahaz and his people, adds, as an explanatory clause: "Even the King of Assyria," to show by whom these days of tribulation were to be brought about. Such an explanatory clause was even necessary here, for in the next verse the Egyptians are also mentioned as enemies who should harass Judea:

" And it shall come to pass in that day ;  
The LORD will whistle to the fly,  
Which is in the utmost parts of the rivers of Egypt,  
And to the bee which is in the land of Assyria."\*—(v. 18.)

But it was from the Assyrians that Judea was to suffer by far the greatest afflictions, and hence are spoken of again in verse 20, under the figure of a razor.

But we may refer the reader also to verse 6 of this very chapter, where he will find precisely a similar explanatory clause, the genuineness of which has never been questioned.

\* The imagery in this verse is very beautiful and highly appropriate. The figure of *whistling to the fly and bee*, is taken from the custom of drawing bees from their hives, and leading them back again by whistling. The Greeks and Romans used bells for that purpose, and a similar practice is sometimes resorted to with us at the time of swarming. The great armies of Egypt and Assyria are here spoken of under the figure of swarms of flies and bees. So Moses compares the Amorites who harassed the Israelites to bees: Dent. i. 44. And the Psalmist likewise speaks of the many enemies that encompassed him to have been like swarms of bees. Homer also compares the Grecian army on the river Scamander to swarms of flies, and the Arabian poets frequently make use of similar figures. Egypt, on account of its marshy places, is infested with flies, whilst the bee was very plentiful in Assyria. By "the rivers of Egypt" must be understood the Nile and its canals. The expression, "The LORD will whistle," indicates also the great control which God has over the enemies of Judea: it requires a mere sound, and they are ready to do Jehovah's will.



“Let us go up against Judah, and besiege it,  
 And let us subdue it to ourselves :  
 And we will cause a King to reign in the midst of it ;  
 Even the son of Tobeal.”

Here the enemies of Judah are represented as meditating the conquest of the country and of setting a foreign King over it. The last clause explains who this King was to be “Even the Son of Tobeal,” of whom nothing whatever is known, and who most probably was a man of very low birth, an indignity, no doubt, intended to make the Israelites to feel more keenly the power of their conquerors.

In Isaiah liii. 11, Bishop Lowth renders: “By the knowledge of him shall my servant justify many,” instead of “my righteous servant” as it is in the Hebrew. He assigns as a reason for omitting the word “righteous,” that “Three manuscripts (two of them ancient,) omit the word צַדִּיק (*tsaddik*) ; it seems to be only an imperfect repetition, by mistake of the preceding word. It makes a solecism in this place, for according to the constant usage of the Hebrew language, the adjective, in a phrase of this kind, ought to follow the substantive.”

The Bishop, no doubt, has given the rule quite correctly, namely: When the adjective qualifies a noun its proper position is after the noun, contrary to our mode of expression, but he has for a moment forgotten that there are few rules without exceptions, and in this case they happen to be very numerous, for whenever the sacred writers wish to lay particular stress upon the adjective, in order to draw particular attention to it, they misplace it from its proper position and put it before the noun. There is, therefore, no ground whatever for regarding the *adjective* in the passage before us as spurious. On referring to the Hebrew Bible the adjective will be found emphatically placed before the noun in the following places: Ps. lxxxix. 51, Jer. xiv. 16, 1 Chron. xxviii. 5, Jer. iii. 7, 8, 10, &c. No one, I feel assured, will accuse Bishop Lowth of want of orthodoxy, but these few examples will show the necessity of great care in dealing with *supposed interpolations*; and that in no case should a passage or word be rejected until every means has failed of reconciling it with the usage of language, or with the context.

These last remarks afford me a fit opportunity of drawing the readers attention to a very difficult passage, one to which the opponents of Scripture have jubilantly pointed as defying all possibility of being satisfactorily explained. The passage in question is recorded in 1 Sam. vi. 19: “And he smote the men of Beth-shemesh, because they had looked into the ark of the LORD, even he smote of the people fifty thousand and three score and ten men ; and the people lamented because the LORD

had smitten *many* of the people with a great slaughter," This is the rendering as given in the English version.

Now, in order that the reader may see the full force of the difficulty, it will be necessary to give a brief outline of the whole occurrence.

The ark of the LORD had fallen into the hands of the Philistines, as is recorded in 1 Sam. v., who brought it to Ashdod, and placed it in the temple of Dagon. Here the power of the LORD made itself soon felt, for in the morning the idol was found lying prostrate before the ark. The Philistines evidently looked upon this occurrence as a mere accident, for they set up the idol again in its place. But the following morning Dagon was not only again lying prostrate, but this time both head and palms were broken off, so that there was nothing left but the stump. But even this occurrence apparently was not deemed sufficient cause to induce them to restore the ark; the LORD therefore sent a grievous disease among the inhabitants of Ashdod. Now, although they acknowledged that the hand of God was sore upon them, and upon Dagon their god, they still persisted in retaining the ark in their country. Accordingly, after the lords of the Philistines had taken counsel together, they sent the ark unto Gath, another city in their territory. It appears from this, that they must have still entertained some doubt whether the presence of the ark was the real cause of the plague. But no sooner had the ark arrived in that place, than the destroying angel appeared in that city also, and soon

"The agony of friends that part,  
The sob, the groan, the shriek was there;  
And not one hope down'd on the heart,  
To cheer the general despair."

The hand of God was also against that city, and smote "both small and great." But even yet the Philistines were loath to believe that the affliction came from the God of Israel; they therefore determined to make still another trial, and consequently sent the ark to Ekron, a city on the borders of the tribe of Judah. No sooner had the ark entered that town than there was a deadly destruction in that city also; they therefore consulted the priests and divines, who counselled them to make a new cart and tie two milch cows to it, and place the ark, with a trespass offering upon it, and send it away. They further told them to observe that if the cart went "by the way of his own coast to Beth-shemesh it would be a sign that it was the God of Israel who had afflicted them, but if not, they might know the visitation had come upon them by mere chance. The Ekronites accordingly did as the priests had counselled them, and the sacred narrative tells us that the kine took a straight

way to Beth-shemesh. At the time when the ark arrived at Beth-shemesh the people were just reaping the wheat harvest in the valley, and when they saw the ark they rejoiced greatly, and the Levites came and placed it upon a great stone, which was in the field where the cart had stopped of its own accord.

Now Beth-shemesh was one of the forty-eight cities that had been set apart for the Priests and Levites, but as in course of time men belonging to other tribes also came to dwell in these cities, we may take it for granted that Beth-shemesh was no exception in this respect. It is very important that this point should not be lost sight of, as it will assist greatly in accounting for such an audacious crime having been committed in a Levitical town, that brought down such a heavy punishment on some of its inhabitants.

It appears that shortly after the ark had arrived some men, no doubt prompted by curiosity, had the audacity actually "to look into the ark of the LORD." The great enormity of the crime becomes at once apparent when it is considered that the ark was the sacred symbol of Divine presence, and that even the Levites, who were not priests, were not allowed to touch or see the ark upon pain of death. (See Num. iv. 15.) And, indeed, the Levites, who were also priests, could not touch the ark, only Aaron and his son Eleazar, or Aaron's sons succeeding in the high priesthood, who had the oversight, with one other priest assisting, were allowed to touch the ark, and this act was to be performed, *if possible*, without their looking at it. (See Num. iv.) In the construction of the ark by God's command, special provision was made to supply it with *two staves* on the sides, which were never to be taken from it, by which it was to be carried when necessary. (See Exod. xxv. 13, 14, 15.)

The reader will now plainly comprehend to the full extent the awfulness of the crime committed by these audacious men, for in order "to look into the ark" they had actually to take off the mercy-seat with the Cherubim upon it. Such a sacrilegious act, perpetrated by Israelites themselves, could not fail to bring down quickly the heavy judgment of God upon the offenders, especially as He had just before exacted reverence towards the ark from the Philistines, an idolatrous people. Indeed, as far as the punishment is concerned, all critics are agreed that it was well merited. There are, however, three objections urged against the credibility of the narrative. In the first place, it is maintained "as this was a Levitical town, it is not easily conceived that men who were set apart for the special service of God and teachers of the people, and who must therefore have been well aware as to the punishment that must inevitably follow such an audacious act, should yet rush heedlessly into the jaws of death. Secondly, as Beth-shemish

was only a small town, the number 50,070 said to have been destroyed, is altogether irreconcilable with such a small place, even without taking in consideration that the whole population did not suffer, for it is distinctly stated, 'and the people lamented,' which certainly implies that some had been left. And thirdly, to slay such a vast number of people on account of a rash act committed by a few persons is altogether incompatible with the notion of justice and mercy."

Now, as regards the first objection, there is but very little difficulty in disposing of it. We have already stated that families from other tribes took up their abode in course of time in the towns set apart for the priests and Levites, and we may, therefore, safely conclude that the persons who committed the offence were neither priests nor Levites. It is very likely that some thoughtless persons of those who had taken up their abode there, prompted probably by curiosity to see what the ark contained, committed the sacrilegious act. Probably, too, some of the inhabitants of Beth-shemesh may, to some extent, have become imbued with idolatrous notions by their frequent intercourse with the Philistines of the neighbouring cities, and with their religious principles thus undermined, would more readily fall a prey to temptation. The second objection as to the great number that is said to have perished on that occasion, presents greater difficulties in reconciling it, and, indeed, both orthodox, as well as rationalistic writers are so far agreed, that the number given in the text is altogether too excessive. Here, however, they part company. For the former, whilst acknowledging the existing difficulty, still maintain that it yet admits of a satisfactory solution, whilst the latter, on the other hand, persistently maintain, "that it is only one of the many extravagant statements with which the Bible abounds." The opponents of Scripture may find such an argument very convenient: it saves a great deal of trouble, and requires very little learning, and, no doubt, there are many who are quite satisfied with the mere dictum of those *apostles of free thought*; but there are happily myriads who require something more than mere assertion to shake their faith in the inspiration of Scripture.

Now we readily admit, that at first sight, it does appear no easy task to solve the knotty point how 50,070 persons could be destroyed in a single town or village of no great importance, and besides some to be left to mourn for the slain? Or to find a satisfactory reply to sceptics who maintain "that the slaughter of so many persons for what may have after all been merely a rash act of a few thoughtless men, was altogether indefensible." But when we can show that even these apparently unsurmountable difficulties can be explained in a satis-

factory manner, it ought, we think, serve as a caution, not to give too readily credence to objections urged against the Scripture.

As might naturally be expected, various theories have been advanced in the endeavour of reconciling or accounting for the large number said to have been slain; but of all there are but two which are deserving of notice.

In the first place, it has been maintained by some critics, "that many of the inhabitants of neighbouring cities may have come to Beth-shemesh to celebrate the joyful occasion of the return of the ark from the country of the Philistines." If this theory could be maintained it would certainly at once remove the difficulty which the number 50,070 presents, although it would still leave the objection of the sceptics as regards the severity of the punishment, unanswered. On examining the Scripture narrative, however, more closely it will at once become apparent that the hypothesis of a large gathering on that occasion is altogether untenable, and for the following reasons:

It is quite evident, that the ark arrived at Beth-shemesh unexpectedly, for it is said: "And *they* of Beth-shemesh *were* reaping their wheat harvest in the valley; and they lifted up their eyes, and saw the ark, and rejoiced to see it." (1 Sam. vi. 13.) Further, the inhabitants of Beth-shemesh being greatly terrified at the calamity that had just befallen the city, felt anxious to have the ark removed from their place, and for that purpose "sent messengers to the inhabitants of Kirjath-jearim, saying, 'The Philistines have brought again the ark of the Lord; come ye down, and fetch it up to you.'" (v. 21.) From this passage it is clear that the people of Kirjath-jearim knew nothing of the return of the ark, although it was only a few miles distant from Beth-shemesh. The theory of a gathering of people from the neighbouring cities can, therefore, not for one moment be entertained.

In the second place, it has been maintained by a very large number of eminent critics that the number, "fifty thousand," did not originally belong to the text, but was a *marginal note* which crept into the text through the carelessness of some transcribers, so that the actual number slain was only "seventy." Now I have already stated that no conscientious writer will have recourse to this mode of treatment, unless there exists sufficient ground to justify the assumption of interpolation. To reject a passage of Scripture as spurious, no matter how very small, the reader will admit is a responsibility which should not be assumed without the most careful consideration, although I am sorry to say very many modern critics exercise a freedom in this respect hardly commensurate with the sanctity

of the subject. Even Bishop Lowth, in his commentary on Isaiah, has rejected passages as interpolations which I feel satisfied, in the present advanced state of Hebrew philology and mode of criticism, can most satisfactorily be explained. As already hinted, the interpolations are fortunately very readily detected, and the passage under consideration presents such striking peculiarities in its structure that any one conversant with the mode of expressing Hebrew numerals will at once perceive that the number "fifty thousand" must be a later addition. The literal rendering of the Hebrew text is, "and he smote among the men of Beth-shemesh, for they looked in the ark of the LORD, and he smote among the people seventy men, fifty thousand men." (1 Sam. vi. 19.) This is very different from the rendering given in the English version, although the sense is the same: "And he smote the men of Beth-shemesh, because they had looked into the ark of the Lord, even he smote of the people fifty thousand and three score and ten men." The passage in the Hebrew text presents no less than *three* departures from the ordinary mode of expressing numerals. In the first place, when the number *thousand* is used, it is generally placed first and the other numbers follow in the order of their magnitude, as for example; (Exod. xxxviii. 26,) for every one that went to be numbered from twenty years old and upwards, for six hundred thousand and three thousand and five hundred *men*." (See also other examples, Num. i). In the passage under consideration "fifty thousand" follows the smaller number.

Secondly, in the present editions of the Hebrew Bible the words "seventy men" are separated from the words "fifty thousand men" by one of the *second class disjunctive accents*, which I have indicated in my rendering above by a *comma*.

Thirdly, the two numbers are not connected by the conjunctive *and* which is *indispensible in expressing compound numbers*. The absence of the conjunctive *and* alone even, if there were no other peculiarity, would be quite sufficient to indicate the numeral "fifty thousand" to be an interpolation, as in such cases it is never omitted. If the reader will refer to the genealogical record, Gen. v., he will find a number of examples to prove the correctness of my statement. But we may further remark, there are still some manuscripts extant in which the number "fifty thousand" does not at all occur, and that that number was not given in some manuscripts in the time of Josephus, is also evident, for the Jewish historian, in speaking of the occurrence, says, "But now it was that the wrath of God overtook them, and struck seventy persons of the village of Beth-shemesh dead." From this it is clear that the manuscripts which Josephus consulted, and which, no doubt, were the best extant, did not contain the number "fifty thousand" in the text, for the historian

would certainly not have taken the responsibility upon himself to omit the number.

All these circumstances clearly indicate beyond a shadow of doubt that the words "fifty thousand" did not originally belong to the text, but have been erroneously inserted by some copyist, whose interpolation was again copied by other transcribers, and so was handed down until it finally found its way into our printed editions. This, we feel satisfied, is the proper solution of the apparent difficulty; and, we feel equally satisfied, that every unbiased critic will admit that the explanation we have given is incontrovertible.

#### \*ANTHROPOMORPHISM.

The constant use of anthropomorphic expressions throughout Scripture, has also been the cause of shocking the sensitive feelings of some of our modern Biblical critics. They have come to the conclusion "that they originated from the imperfect conception that the Biblical writers must have had of God," whether they ever looked for any other mode of accounting for them I do not know, but judging from the very easy manner that the origin of these expressions may be explained, their critical acumen could certainly not have been brought into great requisition. There is not the slightest intimation of any Jewish writer ascribing to God a *human* form, and throughout all ages of the Christian Church's history such a doctrine was regarded as heretical. It is true that in the fourth century a Syrian divine, whose native name was Udo, generally called Audæus, formed a sect in Mesopotamia, who held that the language employed in the Old Testament fully justified the belief that God had a sensible form, a tenet which afterwards also widely spread among the Egyptian Christians. The doctrine was, however, denounced as heretical, and consequently gradually disappeared altogether after the death of its founder, which took place about A.D. 370.

In the middle of last century this doctrine made its appearance again in a somewhat modified form by Priestly, ascribing to the Deity a sort of subtile body, a notion which was also adapted by Hobbs, Foster, and a few others. Were it not for the testimony of their own writings, one would feel inclined to doubt the possibility of men of such learning having entertained such absurd notions, for we may safely say few school children of ordinary capacity of mind would find any difficulty in rightly understanding the anthropomorphic expressions of Scripture, although they might not exactly be able to explain why such

\* Anthropomorphism. From the Greek *ἄνθρωπος* (*anthrōpos*) man, and *μορφή* (*morphē*) a form. *i. e.* the application of terms which properly belong to the human being in a figurative manner, to God.

figurative expressions should have been employed by the sacred writers. But there is no accounting for the absurd notions that even some of the most celebrated minds will not sometimes indulge in, and it should serve as a warning to the Bible reader not to allow himself to be carried away by every new theory which some heated fancy may spring upon the world.

The greatest portion of the Old Testament being written in poetry—as we shall hereafter clearly show—it naturally abounds in highly figurative language which the sacred writers employed not merely for the purpose of embellishing their writings, but more especially to lend force to their declarations and to render them at the same time more impressive. Anthropomorphism whilst coming in one respect within the range of poetic diction, differs, however, materially from the ordinary figurative language in one important point, the latter whilst unquestionably of great utility, yet is not an absolute necessity, the idea expressed in figurative language, might have been expressed in ordinary language, though perhaps not with equal force; the former, on the contrary, is indispensable in order to bring God's dealings with men within the comprehension of the human understanding. The force of these remarks will at once become apparent, when it is taken into consideration, that the government of the ancient Jews was a *theocracy*, JEHOVAH was not only Israel's God, but also its King and Chief Ruler, and being a Spirit, it was absolutely necessary to make use of anthropomorphic expressions in conveying His commands, or in making known His Will, or in expressing His pleasure or displeasure, and hence we find such expressions employed in the prose as well as in the poetical writings. Thus Moses, in expressing God's great displeasure at the wickedness prevailing before the flood, says: "And it grieved him at His heart, (Gen. vi. 6), indicating the most intense grief. In expressing God's delight at the pious act of Noah in his offering a burnt-offering immediately on his coming out of the ark, as a thank-offering for the mercies vouchsafed to him and to his family, the sacred writer says: "And the LORD smelled the sweet odour; and the LORD said in his heart: I will not curse the ground any more for man's sake." (Gen. viii. 21.) The expression *to smell a sweet odour*, denotes in Biblical phraseology, *to take delight in*, *to be acceptable*, and, accordingly the passage before us, is rendered in the Chaldee version: "The Lord accepted with favour his oblation." Hence we read also in Lev. xxvi. 31: "I will not smell the savour of your sweet odours," *i. e.*, I will not accept your sacrifices.

God's favour or pleasure, is sometimes spoken of by *the lifting up of His countenance*, or by *the light of His countenance*



*shining upon any one*, whilst His displeasure is spoken of by *His turning away, or hiding His face*. As anger naturally shows itself by hard breathing through the nostrils, hence the wrath of God is spoken of as *breath or smoke issuing from His nostrils*. Again, when God threatens any nation with punishment *His hand or arm is said to be stretched out*. These and such like expressions, as we have said, are merely employed to depict in a forcible manner God's dealings with man, which could not possibly have been so forcibly conveyed in another manner. Tillotson, in speaking of the anthropomorphites of old, has very justly observed: "If God is pleased to stoop to our weakness, we must not therefore level Him to our infirmities."

## MIRACLES.

As might naturally be expected in the exercise of the freedom of criticism adopted by so many modern Biblical critics, the miracles recorded in Scripture have not been permitted to go unchallenged. It is maintained (as by Hume and many others) that supernatural occurrences are altogether impossible, *inasmuch as they contravene the established laws of nature*. In bringing forth this argument they seem, however, to have entirely overlooked the fundamental truth, that a *law* presupposes a *maker of the law*, and, therefore, these very "laws of nature" upon which this argument is based in themselves presupposes a *Giver or Founder* of these laws. The *law* has yet to be found of which it can be said, *it has made itself*, and those who can bring themselves to believe that the laws that govern the movements of the countless heavenly bodies are self-existing, must indeed possess imaginative powers far surpassing those with which the generality of human beings are endowed.

If it must, then, be conceded that these laws of nature owe their origin to an Almighty Being, where, then, is the difficulty that that Being, with whom nothing is impossible, may perform *acts* for certain purposes, which, after all, only may appear to *our* finite understanding as contravening the laws of nature? I say may *appear*, for in reality no one can form the slightest idea how the miracles were produced; those who saw them merely saw the results, but absolutely knew nothing as to the manner how they were performed. It is, therefore, altogether an arbitrary assumption on the part of our critics to assert that such supernatural manifestations are impossible, or that they necessarily violate the laws of nature. It has been well said, that "The miracle may be but the expression of one Divine Order and beneficent Will in a new shape—the law of the greater freedom, to use the words of Trench, swallowing up the law of a lesser."

Now, in the establishing of the true worship of Jehovah among His chosen people, and in carrying on His government among them as their Supreme Ruler, miracles were an absolute necessity. The Old Testament, from beginning to end, clearly demonstrates this assumption. But whilst it demonstrates the necessity of miraculous intervention, on certain occasions it equally exhibits the fact, that no such miraculous intervention was ever resorted to unless a required result could not be obtained by natural means. Striking examples we have afforded in the *prophetic dreams* of Pharaoh and \*Nebuchadnezzar. It pleased God to make known to these kings certain future events, and employed for that purpose as an agent of communication *dreams*. So far the reader will perceive, merely natural means were employed. But *dreams* are of common occurrence with every human being, and unless something had marked them as no ordinary dreams, they would have altogether failed to produce the desired result. Hence the narratives inform us that these dreams made such an impression on the minds of the kings, that, on awaking, they were so greatly troubled, that they immediately sent for all the soothsayers and wise-men, in the hope of hearing their interpretation. Now this impression which made these haughty monarchs feel that the dreams they had dreamed, were replete with meaning and of the greatest significance, could only have been made by the direct interposition of the Deity, for by no other means

\* We may here draw the reader's attention to an apparent discrepancy in connection with Nebuchadnezzar's dreams which has not escaped the searching eyes of modern critics. In ch. ii. 1, we read: "And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, and his spirit was troubled." But in verse 3, it reads: "And the king said to them I have dreamed a dream." Some interpreters have endeavoured to reconcile the use of the plural noun *chalomoth*, "dreams," in the first verse, and the singular *chalom*, "dream," in the third verse, by supposing the plural form to be a mistake of the transcribers, whilst many of our modern critics, from their point of view, can see nothing in it but a discrepancy, and a proof against the credibility of the narrative. But both suppositions are perfectly groundless. Daniel, in speaking of the dream, very properly uses the *plural form*, because the dream was actually composed of several constituent parts. It referred to no less than *four distinct earthly kingdoms*, and a *fifth which God would set up after them, which should endure for ever*. Thus the dream divided itself into *five distinct dreams*, as far as the import of it was concerned. Nebuchadnezzar, on the other hand, could not speak of it otherwise than *one dream*. He had dreamed: that is all he remembered, and nothing more. Some writers, indeed, suppose that he merely pretended to have forgotten the dream in order to prove the magicians, but the language warrants no such conclusion. He had evidently forgotten what the dream was, and there was nothing left on his mind but the supernatural impression of the dream. To my mind, with all due deference to the learning of our adverse critics, the use of the plural in the first verse, and of the singular in the third verse, so far from arguing against the veracity of the narrative, is actually a strong proof in favour of it, for no imposter would have dreamed of representing the king as dreaming dreams, and immediately afterwards make him speak of it as one dream; he would have used either the singular or plural in both places.

could such a result have possibly been effected. This connection of the supernatural with the natural in these dreams—and which will also be found to be the case in the plagues, when we come to explain them in the commentary—appears to me one of the strongest proofs of the credibility of these narratives, showing as they do that so long as natural means served the end, no supernatural power was called into action.

The mission of Moses to the Egyptian court furnishes a most striking example of the absolute necessity of miracles on certain occasions. The appointed time of the bondage of the Israelites was drawing to a close. In order to bring about their deliverance, God commissioned Moses to go to Pharaoh and demand of him to let the people go. Now in ordinary dealings of earthly monarchs with one another, when an important message is to be conveyed from one government to another, an accredited envoy is sent furnished with proper credentials to show that he is the authorized servant of his government, otherwise any imposter might present himself, which might lead to fearful consequences. Now what documents could Moses bring to show that he is the authorized messenger of Jehovah? Pharaoh knew nothing of the God of Israel, this is plain from Exod. v. 2: "And Pharaoh said, who is Jehovah that I should obey his voice, and send Israel. I do not know Jehovah, and I will not send Israel." By what other means then, but by a miracle, could Moses have convinced the idolatrous king, that there is a Jehovah, and that he is his accredited messenger? I would ask those who so loudly declaim against miracles, by what other means could the deliverance of the Israelites have been brought about at all, except by direct miraculous intervention of God in their behalf?

During the wanderings of the Israelites, so long as water could be obtained by natural means, we find there were no miracles resorted to. Even when they came to Marah,\* where

\* Marah denotes *bitterness*, and evidently obtained its name from the bitter waters found in that place; it is now called by the natives Hawarah, its water is still bitter, and is considered by the Arabs as the worst water in the whole peninsula. The Hebrew word מַרְיָה (*ets*) rendered in the English version, "a

tree," denotes both *a tree* and *wood*, without reference to any particular species. It is, however, worthy of notice, that in the peninsula of Sinai, there is frequently met with a small thorny shrub, called by the Arabs *gharkad*, which bears a fruit something like a barberry, very juicy but somewhat acid. Strange to say, this shrub is particularly found to grow around all the brackish and bitter fountains. Now, may not the Israelites, as Burckhardt, the well-known eastern traveller has suggested, have used "the juice of these berries," or what I think more in accordance with the Hebrew word "*ets*," rather the wood of the shrub to render the water more palatable. Thus Providence seems to have provided an easy remedy to render these bitter fountains useful to the inhabitants or travellers that may chance to pass that way. Woods possessing such corrective properties, are found in some other parts of the Globe. Thus, for instance, the sassafras tree in Florida; the nellimaram tree found on the coast

they could not drink the water on account of its bitterness, God did not provide water by a miracle, but rather chose to employ natural means, and showed Moses "a tree," (Exod. xv. 25), which possessed the properties of turning the water sweet. It was, however, different when the Israelites entered the more desolate parts of the wilderness, here no water could be obtained, unless by direct miracles; and after all, during their forty years' wandering in the desert, only in three places was the water supplied by supernatural means.

The fallacy of the outcry raised against the miracles of the Bible on the ground of contravening the established laws of nature will at once become apparent, when it is taken into consideration, in the first place, that He who founded those laws by His Almighty Power, is surely able by the same Power, if He sees fit, to suspend or change any one of these laws according to His Will by which all things are governed. Secondly, that God, in His Wisdom, has not made these laws in all cases unalterable, and has even endowed man with the power to alter them in some cases. In fact, exceptional modes of action in the laws of nature are by no means of uncommon occurrence, and are brought about in two ways. In the first place, by a *freak* of nature itself, and thus, both in animals and plants, when, under certain conditions, the operations of the ordinary natural laws are affected, and the result is the production of what naturalists term *monstrosities*, which in animals are always regarded as *deformities*, though not necessarily always in plants. Mills, in his "System of Logic," has given an illustration of the possible break of uniformity. "Not the instances," he says, "which have been observed since the beginning of the world, in support of the proposition that all crows are black, would be deemed a sufficient presumption of the truth of the proposition, to outweigh the testimony of one unexceptionable witness who should affirm that in one region of the earth, not fully explored, he had caught and examined a crow and found it to be gray."

It is true, that since the year 1790, when the poet von Goethe published his celebrated treatise, "Die Metamorphose der Pflanzen," *i. e.*, the Metamorphosis of Plants, much attention has been directed by naturalists to this branch of botany, now called vegetable morphology, by which many of the facts and laws that produce those metamorphoses have been ascertained,

of Coromandel; the yerva caniani plant found in Peru; the phylanthus emblica in East India. It is said, that the first inducement of the Chinese to the general use of tea, was to correct the water of their rivers. In Egypt, as the water of the Nile is always somewhat muddy, the people prepare bitter almonds in a certain way with which they rub the earthen vessels in which the water is kept, by which the water is rendered quite clear and salutary.

still there are occurring now and then in the vegetable as well as in the animal kingdom, freaks of nature, the causes of which will ever remain a mystery. The monstrosities themselves, however, whether the laws or causes that produce them are known or unknown, conclusively prove that the so-called laws of nature were never intended to be unalterably fixed to confine the freedom of God in the government of the universe.

In the second place, God, in His wisdom, has even endowed man with the knowledge whereby he is enabled for certain beneficial purposes to interfere with the ordinary working of the laws of nature. Here we need only mention the art of producing hybrids so freely practised by agriculturists and florists, by means of which some of the most gorgeous double flowers have been produced. Nowhere, perhaps, is this metamorphosis more conspicuous than in the *Camellia Japonica*. It is, indeed, difficult to realize how a plant bearing such an insignificant single red flower in its wild state should be made to produce such magnificent double flowers of various shades, down to spotless white. With such examples before them it is truly amazing to find critics object to the miracles of the Bible on the ground of their apparently contravening the established laws of nature, thus making man more powerful than the Deity.

But further, if our Biblical critics will really believe nothing but what they can satisfactorily account for, what have they to say about the sudden appearance and disappearance of numerous stars? Have astronomers, after all, for centuries past been merely hoaxing the whole world about these heavenly bodies, and set scientific men to rack their brain in the vain endeavour to account for their eccentric behaviour? It must be so, if these critics are correct in their conclusion that nothing can exist or has existed unless what can be accounted for by man.

Milner, in his *Gallery of Nature*, p. 166, remarks: "When we compare the present appearance of the sidereal heavens with the records of former catalogues, some stars are not to be found now whose places have been registered. There are four in Hercules, four in Cancer, one in Perseus, one in Pisces, one in Hydra, and one in Orion, and two in Berenice's Hair, which have apparently disappeared from the sky. Of the eight stars formerly mentioned which were marked in the catalogue of Ptolemy, but had been lost in the time of Ulugh Beg, there were six near the Southern Fish, which have not been observed since; and as four of these were of the third magnitude, Bailly concludes that they were really visible in the heavens in the age of Ptolemy, and disappeared in the interval between him and the Tartar prince." Milner continues: "It is, no doubt, probable that apparent losses have often arisen from mistaken

entries; yet, in many instances it is certain that there is no mistake in the observation or entry, and that stars have really been observed, and as really disappeared." In the years 1781 and 1782 Herschel observed a star of the fifth magnitude, 55 Herculis, in the catalogue Flamstead; but nine years afterwards it entirely disappeared, and has never since been seen. Montenari, in the year 1670, remarked: "There are now wanting in the heavens two stars of the second magnitude in the stern and yard of the ship Argo. I and others observed them in the year 1664, upon the occasion of the comet that appeared that year. When they first disappeared I know not; only I am sure that on the 10th of April, 1668, there was not the least glimpse of them to be seen." In May, 1828, Herschel missed a star in Virgo, inserted in Baron Zach's catalogue, and it has never been seen again. Whilst some stars have entirely disappeared new ones made their appearance. "There are some stars now," observes Milner, p. 166, "in the heavens which are supposed to have only recently become visible. No entry of them occurs in the catalogues of former observers who have registered objects of inferior magnitude in their neighbourhood, and who would not therefore have omitted these had they been present. Thus a star in the head of Cepheus, one in Gemini, another in Equuleus, and several others, are not given in Flamstead's catalogue. These are probably new, as that most accurate observer of the heavens could hardly have omitted them. Since the year 1826 a star in the nebula of Orion has appeared."

Then again, there are instances recorded as unaccountable as it may appear, of stars starting into temporary visibility, shining for a time with great lustre, and then entirely vanishing. "An instance of this kind," says Milner, "occurred in the year 389 of our era. In the neighbourhood of Altair, in the constellation Aquila, a star suddenly appeared, continuing as brilliant as Venus for three weeks. Other stellar apparitions are recorded in the years 945 and 1264; but the most remarkable one occurred in 1572." "The star," continues Milner, "which glowed with great brilliancy, and continued visible for eighteen months, appeared in Cassiopeia, immediately under the scabellum or Chair of the Lady." Keppler observed a new star in Serpentarius, in the year 1604. It blazed forth in great splendour for twelve months, then disappeared, and has not been seen since. Keppler remarked about this star: "What it may portend is hard to determine, and this much only is certain, that it comes to tell mankind either nothing at all, or high and weighty news, quite beyond human sense and understanding." In the year 1670 another temporary star was observed by Hevelius and Don Athelme, on the 20th June, in the head Cygnus. The last of these unexpected visitors made its appear-

ance on the night of April 28, 1848; it was noticed by Mr. Hind in a part of Ophiuchus. It exhibited no change, but gradually diminished in brightness, and became extinct. Milner says: "There are now seven or eight well-attested cases of fixed stars suddenly glowing from out of the sombre bosom of infinity, shining with great vivacity for an interval, so as to be visible even in the day time through the intensity of their light, then gradually fading away and becoming entirely extinct." (Gallery of Nature, p. 168).

Here then presents itself the momentous question, how are the sudden appearance and disappearance of these stellar apparitions to be accounted for? On the occasion of the appearance of the brilliant star in 1572, above alluded to, some philosophers of that time endeavoured to account for its appearance by adopting the Epicurean doctrine, "of a fortuitous concourse of atoms, whose combination in this stellar form was merely one of the endless varieties of ways in which they have been arranged." \* "Keppler," says Milner, "too enlightened to be attracted by such worn-out hypothesis when advanced upon a subsequent occasion, thus alludes to it with a characteristic oddity:—'When I was a youth, with plenty of idle time on my hands, I was much taken with the vanity, of which some grown men are not ashamed, of making anagrams, by transposing the letters of my name written in Latin, so as to make another sentence: out of *Johannes Keplerus* came *Serpens in akuleo* (a serpent in his sting). But not being satisfied with the meaning of these words, and being unable to make another, I trusted the thing to chance, and taking out of a pack of playing cards as many as there were letters in my name, wrote one upon each, and then began to shuffle them, and then at each shuffle to read them in the order they came, and see if any meaning came of it. Now may all the Epicurean gods and goddesses confound this same chance! which, although I spent a great deal of time over it, never showed me anything like sense, even at a distance. So I gave up my cards to Epicurean eternity, to be carried into infinity, and it is said they are still flying above there in the utmost confusion among the atoms, and have never yet come to any meaning. I will tell these disputants, my opponents, not my opinion, but my wife's. Yesterday when very weary with writing, and my mind quite dusty with considering these atoms, I was called to supper, and a salad I had asked for was set before me. 'It seems, then,' said I aloud, 'that if pewter dishes, leaves of lettuce, grains of salt, drops of vinegar and oil, and slices of egg, had been flying

\* Keppler. or Kepler, was born at Magstadt, a small village in the kingdom of Wurtemberg, 27th December, 1571.

about in the air from all eternity, it might at least happen by chance that there would come a salad.' 'Yes,' said my wife, 'but not one so nice or well dressed as this of mine is.' "

The above amusing extract is taken from one of the treatises of this remarkable man, entitled, *De Stella Nova*, a presentation copy of which to James I. is now in the library of the British Museum, and is given in Milner's Gallery of Nature, p. 167.

After such a stinging satire upon the *chance hypothesis* from one of the greatest astronomers of all ages, it is no wonder that it should have found little favour afterwards with men of science. As these stellar apparitions have apparently baffled all the ablest astronomers in accounting satisfactorily for their appearance and disappearance. Let us hear what \* Mason Good, the author of "The Book of Nature," says on this subject:

"Worlds and systems of worlds, are not only perpetually creating, but also perpetually disappearing. It is an extraordinary fact, that within the period of the last century no less than thirteen stars, in different constellations seem to have totally perished, and ten new ones have been created. In many instances it is unquestionable that the stars themselves, the supposed habitation of other kinds or orders of intelligent beings, together with the different planets by which it is probable they were surrounded, have utterly vanished, and the spots which they occupied in the heavens have become blanks! What has befallen other systems will assuredly befall our own. Of the time and the manner we know nothing, but the fact is incontrovertible; it is foretold by revelation; it is inscribed in the heavens; it is felt through the earth. Such, then, is the awful and daily text; what, then, ought to be the comment?"

Similar opinions have been expressed by many other writers.

Here then, we have phenomena for which science has so far failed to afford a satisfactory solution, they are in nowise less wonderful than the miracles recorded in Scripture, and yet no one doubts them. And upon what grounds, we may justly ask, should the latter be less deserving of credence than the former? They were not like the pretended miracles of Mohammed, performed at night, unseen by any one, but openly. The miracles which Moses performed were not only seen by Pharaoh and his magicians and wise men, but their effects were also felt over the whole country. Nay more, they were even tested whether they really were something beyond the power of the Egyptian magicians. The narrative informs us that when Aaron's rod was changed into a serpent, the magicians in

\* John Mason Good, a physician and author, was born at Epping, in Essex, in 1764, and died in London in 1827. He is best known as the author of "The Book of Nature." He translated also several books of the Old Testament.



appearance did the same thing; "but Aaron's rod swallowed up their rods," (Exod. viii. 12. Pharaoh could not have failed to recognize in this circumstance a superior power, but the magicians, no doubt, contrived to account for it in some way to the satisfaction of the superstitious king. The wise men of Egypt were probably no less expert in their days in explaining away truths, than the wise men are in our days.

It is not my intention to dwell on the miracles performed by Moses in this place: these can be more satisfactorily explained in connection with the bondage of Egypt, and upon which it will be necessary to dwell at some length, for modern critics have made it one of its favorite battle fields in their persistent warfare against the Pentateuch. Yet, it will not be altogether out of place here to offer, in passing, a few remarks upon these miracles which the magicians are represented as having likewise performed, as this circumstance has been accounted for in two different ways, and as I have lately been asked by an eminent physician of San Francisco to explain this point. Many writers who have treated upon this subject have expressed the opinion that the magicians were by Divine permission allowed to perform those miracles, in order that Pharaoh might harden his heart, and not let the children of Israel go. On a closer examination of the subject it will, however, be found that such an assumption is by no means necessary, and that, on the contrary, the pretended miracles of the magicians were merely the results of skilled sleight of hand performance.

The Egyptians, from the remotest times, were highly skilled in the art of charming serpents, which is still the case at the present time to a very great extent. So wonderful is their performance with snakes, that modern travellers, who made it their special business to watch them closely, and indeed even to make them strip themselves of their clothes to see whether they had any serpents concealed among their garments, were completely baffled by their mysterious performances. Nor is their conjuring of serpents restricted to the harmless species, but they handle and even provoke to anger the most deadly species, and let them creep about their bodies with impunity. In a treatise, (*De l'art ophiogènes ou enchanteurs des serpens*, in t. 18, of the *Descr.* p. 333 *seq.*) we have the following statement: "We confess, that we, far removed from all easy credulity, have ourselves been witnesses of some things so wonderful, that we cannot consider the art of the serpent-tamers as entirely chimerical. We believed at first that they removed the teeth of serpents and stings of scorpions, but we have had an opportunity to convince ourselves of the contrary." "I am persuaded," remarks Quatremère, "that there were certain number of men found among the *Psylli* of

antiquity, who by certain secret preparations put themselves in a condition not to fear the bite of serpents, and to handle the most poisonous of them uninjured." In another place, says the same author: "In Egypt, and the neighbouring countries, there are men and women, who truly deserve the name of *Psylli*, and who uninjured handle the cerastes and other serpents, whose poison produces immediate death." (Quatremère, p. 210.) In the "Description de l'Égypte," (i. p. 159), we find the following statement: "The serpent *Haje*, is that sort of reptile which the jugglers of Cairo know how to turn to account; they tame it, and teach it a great number of tricks more or less extraordinary; they can, as they say, change the *Haje* into a stick, and make it appear like dead." The *Psylli* form an association claiming to be the only persons who profess the art of charming serpents, and to free houses from them, and this art is handed down from father to son. The magicians were always greatly revered by the Eastern people, and looked upon as workers of miracles. They carried staffs as an insignia of their priestly dignity, and it is therefore highly probable that the staffs which they carried when summoned before Pharaoh were nothing else than such charmed serpents which had the appearance of sticks as long as they remained in a rigid state, but which naturally became manifest serpents by the action of being thrown on the ground.\* Different writers bear testimony as to the mode by which they render the serpents perfectly stiff, and again awake them from their torpor. It apparently occupies but a very short time. They spit in the throat of the animal, then compel it to close its mouth, and lay it upon the ground. Then in order to give the last command, they lay their hand upon its head, and immediately, it becomes perfectly stiff and motionless, the reptile falls into a kind of torpor. If they wish to arouse it, they seize it by the tail and merely roll it between the hands and the serpent becomes quite lively again.

\* The supposition that the magicians changed the staffs into serpents merely by legerdemain is likewise favoured by the language employed by the sacred writers, which reads: "Now the magicians of Egypt, they also did in like manner בלהטיהם (*belahatehem*) with their secret arts." (Exod. vii. 2.) According to the form of the Hebrew word here, it is evidently derived from the root להט (*lahat*) to flame, to dazzle, hence, literally with their dazzling performances. So the eminent Jewish commentators, Eben, Ezra, Maimonides, Jarchi. In verse 22, however, where the same expression occurs, the word appears in a different form בלטיהם (*belatehem*) which would indicate it to be derived from the root בלט (*balat*) to hide, hence hidden arts, *i. e.*, unknown to others. In the Targum it is rendered in both places, "with their spells." In Rabbi Solomon Hakkohen's German version, printed in Hebrew characters, it is rendered, "durch ihre verborgene Künste," *i. e.*, through their concealed arts. The Hebrew word does not imply the use of supernatural power.

We come next to the statement that the magicians also turned the water into blood. And here we may at the outset remark, that according to the Hebrew mode of expression, it is by no means necessary to understand that the waters of Egypt were turned into actual blood, but merely in appearance, like in 2 Kings iii. 22, 23, "and the Moabites saw the water on the other side red as blood. And they said, This is blood: the kings are surely slain." But the water was only so in appearance. According to Joel iii. 4, (Eng. vers. ch. ii. 31), "The sun shall be turned into darkness, and the moon into blood," which can only mean in appearance. There was therefore no great difficulty in the magicians changing a little water into the colour of blood, either by the aid of chemicals or by some other process known to them. It could after all only have been a small quantity obtained by digging, for Moses had previously turned all the visible water into blood. A little *ferric chloride* with a little *sulphocyanide of potassium*, poured into a glass of water will turn it at once to a blood-red colour. The former is of a very pale yellow colour, whilst the latter is not distinguishable from water by its colour. Anyone can try this experiment. I do not wish to be understood to say, that these very chemicals were employed, but it shows how very easy a deception may be practised. But whilst they managed in some way to turn the water into a resemblance of blood, they were not able to change it back again into water. They were perfectly powerless to procure drinkable water by their secret arts, for we read: "And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river." (Exod. vii. 24.) They would not have endured such a privation if there had been a possibility of avoiding it, as the Nile water is almost the only drinkable water in Egypt, the water of the wells, of which there are not many in the country, is both distasteful and unwholesome. An idea may be formed of the great esteem in which the water of the Nile is held, by a common saying prevalent among the people, that "if Mohammed had drank thereof, he would have asked immortality of God, so that he might always drink of this water."

The sacred writer tells us that the magicians of Egypt did this also בלְטִיָּהֶם (*belatehem*) with their secret arts. (Eng. vers., "with their enchantments.")

We may remark here, that many writers on the science of Chemistry award to the Egyptians the honour of having furnished the very earliest information concerning chemical arts. It is said that a paper has recently been discovered by Prof. George Ebers, at Thebes, in which the writer gives a vast amount of information on medical practice and the pharmaceu-

tical preparations at the remote time in which he lived sixteen hundred years before the Christian era, all written less obscurely than by many writers of the present age. This would bring it back, according to Calmet's chronological table, to about the time of Joseph.

We turn next to the third miracle which the magicians managed to imitate to the satisfaction of the superstitious king. And here again they had the objects at their command and merely required to bring their secret arts into action. Frogs are at all times very plentiful in Egypt, especially the species *rana punctata*, the spotted Egyptian frog, which is of an ash colour, with green spots. The sacred narrative informs us, that the magicians also brought up frogs by their secret arts. (Eng. vers. "enchantments.") But whilst they were able by means of skilful jugglery to make it appear to the satisfaction of Pharaoh, that they could also produce frogs, they were not able to remove them again. Had they been able to accomplish this feat, the haughty king would not have so humiliated himself as to call for Moses and Aaron, and ask them to "entreat the LORD that He may take away the frogs," and promise also that he would "willingly let the people go." (Exod. viii. 4.) At first sight it seems somewhat surprising that the King did not perceive by their incapacity of freeing the land from the frogs, that the magicians must have imposed upon him, but the magicians were regarded by the Eastern people with superstitious awe, and looked upon as sacred beings, and they may easily have persuaded Pharaoh that they were hindered from doing it, by a more powerful deity.

When we come to the third plague where the objects no longer existed wherewith to practice their skilful jugglery, and as the learned Rabbi Nachmanides has justly observed a new creation had first to be affected, they proved themselves perfectly powerless. They were unable to produce \*gnats such as Aaron had produced by merely smiting the dust of the earth with his staff. It was their policy of course to make at least an attempt, or else the king would have at once suspected that their former performances were merely the results of jugglery; but having made a trial, they could fall back upon

\* It is now generally admitted that by פְּנִים (*kinnim*), gnats are meant, and not "lice," as in the English version. The Hebrew student will observe, that in verse 13, the plural form is only defectively written, which indeed is sometimes the case, the regular form however occurs immediately afterwards. The verb יָעֲשׂוּ (*yā'asu*) in v. 14, is evidently used there in the sense "they tried to do," and not as in our version, "they did;" this is evident from the context, for they did not succeed.

the plea, that this was the act of a more powerful deity.\* After this signal failure Pharaoh seems to have lost all confidence in his magicians, for it is not recorded that he had again recourse to them in the plagues that followed.

The miracles recorded in the Old Testament are so inseparably interwoven with the history of the Jews as to render it impossible to remove them from its pages without destroying the whole history. If, indeed, the miracles are mere figments, then very many portions at least of the history must necessarily be figments likewise. It admits of no half measures; all that is recorded about the bondage of the Israelites, their forty years' wandering in the wilderness, together with the various occurrences that are said to have taken place during that time, and their finally taking possession of the promised land, must stand or fall with the miracles of Moses. And this, my reader, is by no means all that the denial of the miracles implies. It implies further that all the sacred writers who, from time to time, so feelingly appealed to these events when denouncing the great wickedness of the people and declaiming against their ungrateful and rebellious conduct towards the Almighty who had done such marvellous deeds in their behalf, after all only deliberately deceived their hearers by referring to events which had never taken place; nay more, even representing God as referring to them. Is it possible to conceive, that men so meek, so holy, so devoted to the service of God and the welfare of their nation, willingly suffering the greatest privations, persecutions, and if tradition speaks the truth, even in some cases laying down their lives in † martyrdom, would be guilty of such an impious act?

The history of the Hebrews in itself, from beginning to end,

\* The magicians did not say it was the finger of Jehovah, the God of the Israelites, whose messenger Moses said he was, but that it was "the finger of Elohim," which term is also sometimes applied to *idols*. (See Exod. xx. 3.) They evidently endeavoured to make the king believe that this miracle was not produced by the power of Moses and Aaron, but by a deity or deities of his own, and their assertion apparently had the desired effect, for it is immediately added, "and the heart of Pharaoh remained hardened, and he hearkened not to them." Ch. viii. 15.) We may also observe, that the expression, "finger of God," like the expression, "hand of God," means *the power of God*.

† According to an old tradition preserved in the Rabbinical writings, Isaiah suffered martyrdom by being sawn asunder in the beginning of the reign of the wicked king Manasseh. The reason assigned by the blood-thirsty tyrant who, without compunction, shed rivers of innocent blood in Jerusalem, was, that Isaiah had said, "I saw the Lord sitting on the throne," (ch. vi. 1,) which contradicted Moses, who said, "No man shall see me, and live. (Exod. xxxiii. 25). But this was a mere pretence, the real reason was, the prophet having loudly raised his voice against the enormities which Manasseh committed.

There is also an ancient tradition that Jeremiah was put to death at Zaphris in Egypt, by the Jews of that place, who took offence at his reproaches and menaces; and it is by many believed that these martyrdoms are referred to in Hebrews xi. 37 "They were stoned, they were sawn asunder."

bears the stamp of a most truthful record. It is natural that a historian influenced by patriotism, and love of fatherland should endeavour to place his own country and nation in the most favourable light; in fact, say as little that is unfavourable and as much that is favourable as possible. Besides there are many circumstances which may influence the most conscientious chronicler of events in his narration, especially in recording the acts of favourites, friends or relations. He may regard it of no great consequence to withhold little shortcomings here and there, as of no great importance to the public, whilst they might only detract from their otherwise good character.

Now let the reader go through the Bible from the beginning to the end, and carefully note at every page whether one single act can be pointed out that savours of favouritism. Whether the short-comings of the most pious, or of the nearest relatives, are not recorded with the utmost impartiality and fidelity. The Israelites as a nation, from their departure out of Egypt to their dispersion, are represented as a most ungrateful and rebellious people, even more ungrateful than the most stupid of the animals.

“The ox knoweth his owner,  
And the ass his master’s crib.  
But Israel doth not know *\*his master*;  
My people doth not consider.”—(Isa. i. 3.)

Namely, the wonderful works which I have done.

The patriarch Noah of whom it is said that he “walked with God,” (Gen. vi. 9)—an expression which implies the closest and most confidential intercourse, and indicates a much higher degree of piety than the expression “to walk before” God, (Gen. xvii. 1,) or “to walk in the ways of God,” (Deut. xix. 9)—yet was not spared by the sacred historian, but the accidental act of getting drunk was recorded against him.

The harsh conduct of Sarah towards Hagar and her son which, at first sight looks as a great act of cruelty, until the subject is more closely examined, is also described with the greatest minuteness.

The events in the life of Jacob are fully given, but not in a single instance is the slightest attempt made to shield the patriarch from blame where his conduct deserved it. The sacred writer describes the occurrences in the plainest language without offering one word in justification of his conduct. Again, the awful punishment that befel Nadab and Abihu, the sons of Aaron, for using strange fire is narrated just the same

\* The Hebrews often omit a *noun* or *verb* in the second clause, when occurring in the previous one.

as if they had been perfect strangers to him. So also Moses\* narrates the rebuke administered to Aaron and Miriam his brother and sister, who had spoken against him when his wife Zipporah arrived in the camp, and on account of which Miriam was stricken with leprosy, she being no doubt the chief offender. This shows that even the closest ties of relationship did not influence him to suppress anything; but that his only aim was to give a faithful narrative. He even chronicles his own disobedience in smiting the rock, when God had told him merely to speak to it.

But modern criticism asks for corroborative evidence in attestation of the miracles. Well, we may ask, where is the corroborative evidence to come from? There are no other known writers of such great antiquity as Moses; and it will hardly be expected that the Egyptians themselves would perpetuate the history of their humiliation in monumental inscriptions, as they have done their victories. One might as well expect the Russian or French people erecting monuments with inscriptions recording their respective defeats in the Crimea and at Waterloo. The Egyptian historian Manetho, however, who flourished about 300 B. C., makes some allusion to the dwelling of the Israelites in Egypt; and although his statements are greatly disguised, still they are sufficiently pointed as to render it certain to whom they refer. It is generally believed that Manetho was one of the priests of Heliopolis, and at the request of Ptolomy Philadelphus wrote in Greek, a political history of Egypt, and an account of the religious tenets of the Egyptians. In order to invest his history with as much importance as possible, Manetho professed to have derived his information from the sacred inscriptions on the pillars of Hermes-Trismegistus, and other sacred records. This history has shared to a great extent the same fate as many other writings of antiquity, only a few extracts given by Josephus in his work against Apion, and an epitome by Eusibius, and some other ecclesiastical writers having come down to us. From the portions which are preserved,

\* We may here notice an objection raised by modern critics in regard to the name "Moses." The Hebrew term is מֹשֶׁה (*Mosheh*), and lexicographers generally are accustomed to derive it from the Hebrew verb מָשַׁח (*Mashah*) to draw out; in reference to the ark of bulrushes which contained the child being drawn out from the Nile rushes. Now modern critics have laid hold of this circumstance as an evidence against the veracity of the Mosaic narrative, on the ground that it is altogether unlikely that the Egyptian princess who bestowed the name (see Exod. ii. 16) was acquainted with Hebrew. Quite right, but supposing the lexicographers have given a wrong derivation, and that the name is not of Hebrew origin at all, but is the Egyptian Messou or Coptic Mo-ushe, *i. e.*, drawn out of the water, I think, it must then be admitted, rather to argue in favour of the truthfulness of the Mosaic narrative.

may be gathered the following statements regarding the Israelites: "There was a king of ours," says Manetho, "whose name was Timans; under whom it came to pass, I know not how, that God was averse to us, and there came, after a surprising manner, men of ignoble birth out of the Eastern parts, and had boldness enough to make an expedition into our country, and with ease subdued it by force, yet without our hazarding a battle with them." Here the reader will at once perceive an allusion to the Israelites coming into Egypt. As to the plagues, Manetho is silent but goes on to say: "At length they made one of themselves king, whose name was Salates; he also lived at Memphis, and made both the Upper and Lower regions pay tribute." This no doubt refers to Joseph. A little further on, Manetho says: "That the shepherds built a wall round all this place, which was a large and strong wall; and this in order to keep all their possessions and their prey within a place of strength." The building of the wall in this passage, disguised as it is, evidently refers to the "treasure cities, Pithom and Ramesses," which the Israelites had to build or fortify for Pharaoh; (see Exod. ii. 11), although Manetho wants to make it appear that the Israelites built the wall to fortify themselves. However, he goes on to say, "that Thumosis, the son of Alisphragmuthosis, made an attempt to take them by force and by seige, with four hundred and eighty thousand men to lie round about them; but that upon his despairing of taking the place by seige, they came to a composition with them, that they should leave Egypt, and go without any harm being done to them whithersoever they would; and that after the composition was made, they went away with their whole families and affects; not fewer in number than two hundred and forty thousand, and took their journey from Egypt, through the wilderness, for Syria; but that as they were in fear of the Assyrians, who had then the dominion over Asia, they built a city in the country which is now called Judea, and that large enough to contain this great number of men, and called it Jerusalem."

We cannot help but admire the ingenuity which Manetho displays in his narrative, in getting over a very humiliating portion of history regarding his native country, and we venture to say very few modern war reporters could have surpassed him in this respect. There are two circumstances, however, which seem very strange. In the first place, that a great nation should allow itself to be conquered even without "hazarding a battle," by "men of ignoble birth," whose numbers could not have been large, or the historian would certainly not have omitted giving it, for it is no disgrace to be overpowered by a superior force. Secondly, that "four hundred and eighty thousand" Egyptian warriors should have been unable to



conquer a people of just half that number, including women and children. We are compelled here to call in question the veracity of the Egyptian "sacred records," from which Manetho professes to have drawn his information, for the conduct of the Egyptian soldiers in after times, certainly bespeaks for them anything but cowardice. In another book in speaking of the people that had taken possession of Egypt, Manetho says: "This nation, thus called shepherds, were also called captives in their sacred books." This agrees perfectly with Genesis xlvii. 3, when Pharaoh asked Joseph's brethren, "What is your occupation?" They answered, "Thy servants are shepherds, both we, and also our fathers." (The reader may consult for more particulars, Josephus against Apion. B. I.) We may mention here also, that among other pictorial representations found at Beni Hassan, a very large village on the east bank of the Nile, there is depicted on a tomb a scene of the arrival of some foreigners, which by many acute writers has been looked upon as referring to the arrival of Jacob's family in Egypt. They carry all their goods upon asses. The number of persons according to the hieroglyphic inscription is thirty-seven, which does not coincide with the number of persons as given in Gen. xlvii. 26, where it is said "all the souls were threescore and six." But this circumstance may easily be explained, that probably there was not sufficient space to introduce all the human figures, as the animals take up a good deal of space, or perhaps that it was thought quite sufficient for the purpose merely to give a representation of a portion of the party. The first figure is an Egyptian scribe, who apparently presents an account of their arrival to a person in a sitting posture, the owner of the tomb, and one of the principal officers of Pharaoh. The next figure, is likewise an Egyptian, who ushers them into his presence. Two strangers advance bringing presents, the wild goat and the gazelle, probably as productions of their country. Four men with bows and clubs follow, leading an ass, on which there are two children in panniers, accompanied by a boy and four women, then comes another ass laden and two men, one of whom carries a bow and a club, and the other a lyre, which he plays, with the plectrum. According to the prevailing custom in the East at that period all the men have beards, which was quite contrary to the custom then prevailing in Egypt, and which at once marks them as foreigners. It has, at one time, been supposed that they might have been prisoners taken by the Egyptians during their wars in Asia, but as they are armed, and bringing gifts, and are playing on an instrument, this supposition has been abandoned. Wilkinson gives a representation of the scene in his admirable work "Manners and Customs of the Ancient Egyptians," (p. 296 and Plate.)

## THE MIRACLE OF THE SUN AND MOON STANDING STILL.

Of all the miracles recorded in the Old Testament, none has called forth so much conjecture and adverse criticism as the miracle of the standing still of the sun and moon at the bidding of Joshua, as recorded in Josh. x. 12, 13, 14. The passage is unquestionably a difficult one, and it is therefore not to be wondered at that so many different theories have been put forward by various writers. But whilst I admit that the passage presents some difficulty, I still firmly believe that it can be satisfactorily explained, not only in one but in several ways. Having frequently been asked for my opinion on this subject, I will seize this favourable opportunity of stating my views, and also give the principal explanations given by some other writers, to show that even this stupendous event may be vindicated from the charge of the sceptics as involving an impossibility.

We learn from the sacred narrative that the inhabitants of Gibeon, on hearing of the wonderful conquests made by Joshua, became greatly alarmed for themselves and their powerful city, concluded to send ambassadors to the Hebrew leader in the hope of inducing him to make a league with them. As the Gibeonites were descended from the Hivites, the messengers evidently had very little hope of being successful in their suit; they, therefore, had recourse to stratagem, and pretended as coming from a very distant country, appearing in worn-out clothing, rent shoes, and carrying mouldy bread, which they had brought with them for their provision. These they declared were all new when they set out on their long journey. Their scheme was successful. Joshua made a league with them, and the princes of the congregation confirmed it by an oath. (Josh. ix.) Gibeon being only about five miles distant from Jerusalem, and a very strong and great city, hence when Adoni-zedek, king of the latter place, heard that the Gibeonites had united with the Hebrews, he hastily sent to the five kings of Canaan to come and assist him in punishing the Gibeonites, and accordingly their combined armies, headed by the kings, went up against the stronghold and encamped before it. The Hebrews, true to the solemn promise they had made, hastened to the assistance of the beleaguered city, God assuring Joshua that he would give the enemy into his hand, "there shall not a man stand before thee." (Ch. x. 8.) The Divine assistance here promised forms an introduction to the miracles recorded subsequently, and shows likewise that the united army of the five kings would have been too powerful for the Israelites to affect a complete overthrow unaided. The mere putting the enemy to flight by a sudden attack might

have, after all, proved only a temporary victory, such as the histories of modern warfare furnish many examples. The utter discomfiture of the powerful enemies of Israel in this case could only be brought about by the intervention of God in behalf of His chosen people. Hence we learn from the sacred narrative that when Joshua attacked them at Gibeon, "the LORD discomfited them before Israel," and as they fled "the LORD cast down great stones from heaven upon them unto Azekah, and they died: they *were* more which died with hailstones than *they* whom the children of Israel slew with the sword." (ch. x. 11.) Some writers have maintained that the "great stones," mentioned above, were *real stones*; and that the term "hailstones" afterwards was only used to point out the *celerity* of their fall, as well as the great quantity. They refer, in support of their opinion, to the well known fact that stones having fallen in different parts of the world from the *clouds*, and that considerable pieces may be seen in the British Museum. But there can be no doubt that the proper interpretation of "אבנים גדולות" (*Avanim gedoloth*) "great stones" is *hailstones*, for the sacred writers frequently employs first a general term or figure, and immediately afterwards, for the sake of perspicuity, explain it. Besides, the seventh Egyptian plague furnishes another instance where God employed hailstones as an agent to destroy both men and cattle. (Exod. ix. 25.) In Isaiah xxviii. 2, God's judgments are likened to a hailstorm.

And here, we may remark also, that the language employed by the sacred writer, "and the Lord cast down great stones from heaven," is neither exaggerated nor inappropriate, for it is well known that in hot climates hail-stones have frequently fallen of enormous size. In British India hail-stones of considerable size have been known to remain on the ground for several days in the hottest season. In January, 1860, one of Her Majesty's ships, off the Cape, received serious injury by a fall of ice-masses which were of the size of half bricks. It is even reported that in tropical countries they have been seen as large as a sheep. Commodore Porter in his "Letters from Constantinople and its environs," (vol. i. p. 44) gives the following graphic account of a hail-storm which overtook him whilst in a boat on the Bosphorus in the year 1831: "We had got perhaps a mile and a half on our way, when a cloud rising in the west gave indications of an approaching rain. In a few minutes we discovered something falling from the heavens with a heavy splash, and of a whitish appearance. I could not conceive what it was, but observing some gulls near, I supposed it to be them darting after fish, but soon after discovered that they were large balls of ice falling. Immedi-

ately we heard a sound like rumbling thunder, or ten thousand carriages rolling furiously over the pavement. The whole Bosphorus was in a foam, as though heaven's artillery had been discharged upon us and our frail machine. Our fate seemed inevitable, our umbrellas were raised to protect us; the lumps of ice stripped them into ribbons. We fortunately had a bullock's hide with us, under which we crawled and which saved us from further injury. One man of the three oarsmen had his hand literally smashed, another man injured in the shoulder; Mr. H. received a severe blow in the leg; my right hand was somewhat disabled, and all were more or less injured. A smaller kaick accompanied, with my two servants. They were both disabled, and are now in bed with their wounds; the kaick was terribly bruised. It was the most awful and terrific scene that I ever witnessed, and God forbid that I should be ever exposed to such another. Balls of ice as large as my two fists fell into the boat, and some of them came with such violence as certainly to have broken an arm or leg, had they struck us in these parts. One of them struck the blade of an oar and split it. The scene lasted may be five minutes; but it was five minutes of the most awful feeling that I ever experienced." A little further on he remarks, "I have been in action, and seen death and destruction around me in every shape of horror; but I never before had such a feeling of awe which seized upon me as on this occasion, and still haunts me

\* \* My porter; the boldest of my family, who had ventured an instant from the door, had been knocked down by a hailstone, and had they not dragged him in by the heels, would have been battered to death. \* \* Two boatsmen were killed in the upper part of the village, and I have heard of broken bones in abundance. Many of the thick brick tiles with which my roof is covered are smashed to atoms. It is impossible to convey an idea of what it was. Imagine to yourself, however, the heavens suddenly froze over, and so suddenly broke to pieces in irregular masses of from half a pound to a pound in weight, and precipitated to the earth."

It will thus be seen that the hailstorm in the miracle under consideration, as well as that in the seventh plague of Egypt, stand in close connection with ordinary occurrences, and show conclusively, as Hengsterberg has justly observed, that "the supernatural presents generally in the Scriptures, no violent opposition to the natural, but rather unites in a friendly alliance with it." The miracle in both cases consisted chiefly in their having been more severe than ordinary hailstorms, and their having occurred for certain purposes. As another example of this kind, we may mention the miraculous provision of quails recorded in Exod. xvi. 12, 13, Num. xi. 13, 32. Now

large flights of quails are annually observed to visit the islands of Malta, Sicily, the kingdom of Naples, and sometimes the peninsula of Sinai, yet on that occasion the miracle consisted also in their being brought for a certain purpose, and their coming in an unusual large number.

But although a great number of the enemy were killed by the hailstones, a large number apparently had remained unharmed, and it was then that Joshua in the heat of pursuit uttered the memorable words :

“ Sun be thou still on Gibeon,  
And thou moon in the valley of Ajalon.”

“ And the sun was still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the Book of Jasher? So the sun stood still in the midst of heaven, and hastened not to go down as *if it were* a whole day.”

In explaining the above passage, we must preface our remarks by stating, that whenever the mind of the ancient Hebrew, for some reason or other, became excited above the ordinary tone of feeling, his language at once became dignified, animated, and figurative. This in reality forms the chief characteristic of Hebrew poetry, and will at once explain why so much of the Old Testament is written in \*poetry, and why we here and there meet with brief poetic passages dispersed among the prose writing. Thus we find already in Gen. iv. 23-24, the address of Lamech to his wives couched in such poetic language :

“ Adah and Zillah, hear my voice,  
Wives of Lamech, give ear to my speech,  
If I have slain a man to my wounding,  
And a young man to my hurt ;  
If Cain shall be avenged seven times,  
Then Lamech seventy times seven.”†

The malediction pronounced by Noah against the descendants of Ham, (Gen. ix. 25, 26, 27,)—the prophetic address of Jacob to his sons, (Gen. xlix, 3, 27,)—Balaam's parables, or rather prophecies, (Num. xxiii. xxiv.,)—the last address of Moses to the assembled Israelites, (Deut. xxxiii.,) and other passages occurring among the prose writings, are likewise couched in high poetic language. It must also be borne in mind that the lofty thoughts of the sacred bards, and the sublime figures employed by them, often widely differ in their

\* The characteristic of Hebrew poetry will hereafter be fully explained, so that even the English reader without any knowledge of Hebrew will be able to distinguish the poetical passages from the mere prose writing.

† This passage will hereafter be explained in the Commentary.

character from those employed by secular poets, and, therefore, in explaining them it is necessary to view them from a scriptural stand point. Having made these preliminary remarks—which I beg the reader to bear in mind—we may return to the passage under consideration.

It is evident from the context, that although many of the Canaanites had fallen by the sword, and still more had been killed by the hail-storm, that yet a vast number had remained unharmed and were endeavouring to escape into their “fenced cities.” It was then, that whilst in hot pursuit of the enemy, and in the anxiety of rendering the victory complete, that Joshua longed for a prolonging of day-light. Under such circumstances, we can readily imagine that the mind of the Hebrew leader would be raised far above the ordinary tone of feeling, and thus it was that he expressed his ardent desire in the highly figurative language which has been so terribly misinterpreted by many writers and lecturers. And yet the Old Testament contains many other equally lofty poetic figures which not only have given no offence, but have even been greatly admired by these adverse critics.

But it will be said that the text distinctly states: “And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies.” And again: “So the sun stood still in the midst of heaven, and hastened not to go down as *if it were* a whole day.”

I have already stated that the language of the Old Testament writings is very elliptical, and I consider that the passage may properly be rendered, “And the sun *as it were*, stood still, and the moon *as it were* stayed,” that is, the light was miraculously prolonged, as if the course of the two luminaries had actually been arrested. In Is. x. 15, we have the same words supplied, “*or as if the staff should lift up itself, as if it were* no wood.” If we read the passage without the words in italics it would make no sense. Indeed, there are any number of similar passages in the Old Testament which would be unintelligible unless the proper ellipsis is supplied.

But we are asked, how was this prolongation of the day effected, if not by means of the light of the sun? In reply I answer, where a miracle begins, there the limits of science and of the human understanding ends. With God nothing is impossible; or, as Solomon said:

“*There are many devices in the heart of man;*  
But the counsel of Jehovah, it shall stand.”—(Prov. xix. 21.)

There have, however, from time to time attempts been made to explain how the prolongation of light may have been produced, and although they must necessarily be mere con-

jectures, still it may perhaps not prove uninteresting to the reader to notice at least the most plausible of these hypotheses. It is well known that the chief objection urged against this miracle is, "that it disturbed the whole progress of nature; if the sun is stopped in his course it must, it is said, have made a double day to a whole hemisphere; and a double night to another hemisphere, with all their attendant effects. So, if the moon is stayed in her course, it must have made this month (or lunar revolution) longer than any other; must have kept the *tides* stationary, or have increased them so exceedingly when it was high tide that great inundations must have ensued; while the want of water would have been equally felt where it was low water." In fact it is maintained, "that such an occurrence must have involved the whole system in a common ruin."

Mr. Taylor wrote a very ingenious paper upon this subject, in which he holds that the progress of nature was neither delayed nor accelerated, but maintained in its proceeding. The moon was not delayed in her course; neither was the sun, but his light kept moving along the horizon that night in Judea, as it does now annually in the Shetland islands, or at Tornea in Lapland, where the body of the sun (which is not necessary in this miracle) is visible at midnight, before and after the solstice." (Frag. 154.)

Many eminent commentators, and among them Dr. Adam Clark, conjecture that the miracle may have been affected by a temporary cessation of the diurnal motion of the earth, the annual being still continued. They very properly maintain that this was possible to Omnipotence, and that such a cessation might have taken place without occasioning the slightest disturbance in the motion of any others of the planetary system. That it is vain to cry out and say, "such a cessation of motion in one planet could not take place without disordering the motion of all the rest;" that those who make such an assertion "neither know the Scripture nor the power of God." How forcibly does the question which God addressed to Job come home to such persons:

"Who is this that darkeneth counsel by words  
Without knowledge?—(Job. xxxviii. 2.)

But the objectors likewise find fault with the language employed. They say, Joshua, as an inspired writer, should have had a correct philosophical notion of the true system of the universe, and have known that the solar influence was the cause of the earth's rotation. In reply, it has been maintained by some writers that the language is perfectly consistent with the strictest astronomical knowledge: that the verb דָּוַם (*dom*) is here not to be taken in its secondary signification, *stand*

*still*; but in its primary, *be still, i. e.*, no longer act upon the earth to cause it to revolve round its axis. In all fairness, I must say, this argument does not hold good, for in verse 13 it is distinctly stated, “ויעמד השמש” (*waiyaämoth hashshemesh*) “and the sun stood still,” “ולא אץ לבוה” (*welo atz lavoh*) “and did not hasten to go down.” The true explanation rather is, that Joshua, like the other sacred writers, adapts his language to the ordinary comprehension of the people. Had he said, “Earth stand thou still,” his countrymen would, no doubt, have looked at him in astonishment, and wondered what he meant by using such meaningless language. The Hebrews, in common with other ancient nations, believed the sun revolved round the earth, for they saw him rise in the east, and set in the west.\*

It is simply absurd to argue from the poetic language used by Joshua, bidding the sun and moon to stand still, that he, consequently, knew no better; for it might with equal force be argued that Sir Isaac Newton, and other philosophers and astronomers, knew no better, since they constantly used the phrases—the moon rises, the sun sets.

There was, however, a special propriety in the words made use of by Joshua which has not been generally taken into consideration. The Canaanites worshipped the sun and moon under the names of Baal and Ashtaroth. Joshua, therefore, in calling on these luminaries to assist in extirpating this corrupt race, would serve to convince the Israelites, who were only too prone to fall into idolatry, of the folly of trusting in idols who, at the bidding of Jehovah, must aid in the destruction of their votaries.

Joshua, in the passage we are considering, appeals to the Book of Jasher: “is not this written in the Book of Jasher?” In like manner David appealed to this Book (2 Sam. i. 18) as containing the elegy which he had composed on the death of Saul and Jonathan. These being the only two places where the book is mentioned, there has been not a little conjecture as to its authorship, character, and contents. The book is in Hebrew, called ספר הישר (*sepher hai-yasher*), *i. e.*, “*The Book of the Upright*,” and the Talmudic and some later Hebrew writers have supposed it to be merely another name for the

\* It was Pythagoras (born about 570 B. C.) who apparently first had conceived the notion of the sun being at rest and the heavenly bodies revolving round him. He regarded the Universe as consisting of ten heavenly bodies revolving round a central fire, the *hearth*, or *altar*, of the Universe. His system, however, gradually died out, and was lost sight of until Copernicus (born 1473) again recalled it into existence by directing the attention of philosophers to it; and having greatly increased the probability of its truth, by his calculations and powerful arguments, it became ever afterwards known as the Copernican System.



Book of Genesis, as containing the lives of the patriarchs and other righteous men. Others, again, regard it as identical with the Books of Moses. These two suppositions are obviously untenable, for the two quotations above referred to, could not possibly have occurred in them. By far the more reasonable supposition is, that it was customary among the Hebrews, as among other nations, to celebrate the warlike deeds of the national heroes in poems or songs, and that this book contained these national poems and ballads, and probably, also, poems in praise of other celebrated and pious men. And hence its name: *Book of the Upright*. This will, at the same time, account for its name in the Pshito (the Syriac version), where it is called *Sepher Hashir*, i. e., *The Book of Songs*, or *Hymns*.

Grotius supposes the book to have been a triumphant song composed purposely to celebrate the victory of Joshua, and the miracle attending it. In that case David's elegy must have been inserted afterwards, which is not likely, if the book had been written merely to celebrate a certain event.

Dr. Donaldson, in his recent work—"Jasher," in accordance with the practice of modern criticism of ascribing a later date to the books of the Old Testament, contends that it was written in the time of Solomon: if so, how could Joshua and David quote it, when only written after their death. But it is one of the aims of modern criticism to make the sacred writers appear as inconsistent as possible. Donaldson's opinion, however, has not been viewed with much favour; and no wonder, for there is no ground whatever for such a supposition.

But not only is this miracle mentioned in the book of Jasher; it is also alluded to by the prophet Isaiah.

"For as in Mount Peratsim, Jehovah will arise,  
As in the valley of Gibeon, will He be angry;  
To perform His work, His strange work;  
To execute His operation, His uncommon operation."—(ch. xxviii. 21.)

Later, Habakkuk, in portraying the majesty of God, and His wonderful deeds, also mentions it:

"The sun *and* moon stood still in their habitation."—(ch. iii. 11.)

Still later, Sirach speaks of it in the apocryphal book, Ecclesiasticus: "Did not the sun go back by His means? and was not the day as long as two?"—(ch. xlvi. 4.)

Later again, we find the Jewish historian, Josephus, speaks of it as follows: "Moreover, it happened that the day was lengthened, that the night might not come on too soon, and be an obstruction to the zeal of the Hebrews in pursuing their enemies." And further on he says: "Now, that the day was lengthened at this time, and was longer than ordinary, is

expressed in the books laid up in the temple." (Ant. B. v. ch. 1, § 17.)

Here we have a chain of Hebrew witnesses, living at long intervals of time from one another, bearing testimony to the miracle having been performed.

It is also worthy of notice here, that Herodotus, the oldest of the Greek historians, speaks of a tradition among the Egyptian priests, that in very remote times the sun had four times departed from his regular course, having twice set where he ought to have risen, and twice risen where he ought to have set. (Herod. Euterpe, § 142.) Some of the most eminent German critics regard this singular tradition to have reference to this miracle, and the miracle vouchsafed to Hezekiah, when the shadow on the dial went ten degrees backward.\*—(2 Kings, xx. 11.)

#### THE CONQUEST OF CANAAN.

Before dismissing this subject, I may seize this opportunity to offer a few remarks in reply to objections made in regard to the conquest of Canaan, and the treatment to which its inhabitants were subjected by the Israelites. This has been a favorite theme with the opponents of Holy Writ, with which they endeavoured to work on the tender feeling of their readers or hearers; and I will be charitable, and suppose that the language employed in some cases was merely used for rhetorical effect. It is somewhat astonishing to see such men as Dr. Kuenen, Dr. Hooykas, Dr. Oort, and some other well known writers, take such a one-sided view of this subject: looking merely at the punishment, without first inquiring whether that punishment was not well merited.

If we trace the history of the Canaanites, we will find that, from a very early period, their morals were most deeply depraved, and their character marked by the commission of the most enormous crimes. Let the reader turn to Genesis xviii., xix., and read the account of what led to the destruction of Sodom and the three neighbouring cities, Gomorrha, Zeboim, and Admah, and it will give him an insight into the utter depravity of the Canaanites. Not even the sons-in-law of Lot would listen to the voice of warning. Such a fearful punishment as that with which those cities were visited, one would have supposed, could not have failed to strike terror and

\* The miraculous sign given to Hezekiah, as might be expected, has given rise to various conjectures as to the means by which the retrogradation of the shadow on the dial had been produced. The opinion, however, which found the most favour is, that *the solar rays were deflected in a peculiar manner by some means to bring about the change, without supposing the earth to have turned back upon its own axis.*

exercise a beneficial influence on this wicked race, arousing them to the danger of persevering in their evil deeds. But wickedness ever deafens the ears and blinds the eyes; and the Canaanites, whilst gazing on the limpid but nauseous waters of the dead sea, would not consider that

“There deeply engulfed lies aspiring Gomorrah,  
Whose sins have poisoned the motionless wave :  
There, too, its companions in heart-rending sorrow,  
Have found in the waters of Lethe a grave !”

Hence, in the time of Moses we find the Canaanites not only addicted to the grossest practices of idolatry, but to the commission of the most abominable and revolting crimes—crimes such as ought never to have entered into the mind of any human being; but, as they were so commonly indulged in by those idolatrous people, it became even necessary to mention them among the Mosaic prohibitory laws. (See Lev. xviii.) They immolated their children upon the altar of Moloch, and, before the very eyes of the parents, burned them to ashes. Of all the descendants of Ham, the Canaanites were the most impious and depraved. Yet, notwithstanding the great wickedness of this people, God, who is long-suffering, and does not delight in the death of a sinner, stayed His avenging hand, so that they might turn from their wicked ways. During the five centuries that elapsed from Abraham to Joshua, He permitted them to increase, and enjoy all the gifts that a most fertile country could bestow: but, instead of relinquishing their evil practices, they became more and more immersed in the filthiness of every species of vice, until, at last, their cup of iniquity was overflowing, and God delivered them into hands of the Hebrews. But, even then they were not entirely exterminated, as some writers and lecturers falsely asserted. There always remained sufficient Canaanites in the country to harass the Israelites from time to time. The history of the Judges and the Kings furnish many encounters between these two hostile parties. Some of the Canaanites fled into Africa, others into Greece. In Africa they built many cities, and preserved their native language.

\*Procopius says, that in the ancient city of Tingis (Tangiers), founded by them, were two pillars of white stone, near a large fountain inscribed in Phœnician characters. “We are people preserved by flight from that robber Jesus (Joshua), the son of Nave, who pursued us.” Some of the Canaanites seemed to

\* Procopius was an eminent historian. He was born at Cæsarea, in Palestine, about the beginning of the sixth century. He filled the office of Secretary to the great warrior Belisarius, and accompanied him in his campaigns in Asia, Africa and Italy.

have settled in Sicily, Sardinia, Malta, Cyprus, and Corfu. At Malta are found several ancient inscriptions in Phœnician characters, which are easily read by means of the Hebrew. The following is one of the inscriptions :

חדרבתעלםקבר

If divided into words, and the vowel letters added we obtain the following reading :

חדר בית עולם קבר

(Cheder beth olam kever) *i. e.*, a chamber or recess of the long home, a grave, or place of sepulchre.

Bishop Watson, in his "Apology," speaking of the Canaanites, very properly remarked : " Now it will be impossible to prove that it was contrary to God's moral justice to exterminate so wicked a people. He made the Israelites the executors of His vengeance, and in doing this, he gave such evident and terrible proof of His abomination of vice as could not fail to strike the surrounding nations with astonishment and terror, and to impress upon the minds of the Israelites what they were to expect, if they followed the example of the nations whom He commanded them to cut off."

The Scriptures, from beginning to end, clearly show that God is no respecter of persons, but that He will punish sin wherever it exists. The Israelites did no more escape the vengeance of God than the heathen nations, but were delivered into the hands of foreign enemies for their wickedness, who, from time to time, were permitted to afflict them, until when, like the Midianites and Canaanites, their cup was full, they were, in their turn deprived of that

"Famed land of the olive, the fig-tree, and vine,  
Loved home of the Patriarch, fair Palestine ;"

and like them became fugitives in foreign lands.

And what I have here advanced in regard to the Canaanites holds equally good as to the Midianites. They differed only in name, not in their abominable practices. Whilst the Israelites were encamped at Shittim, the daughters of this wicked race seduced them to the worship of their idol Baal-peor, and to commit other wicked deeds, in consequence of which, no less than "twenty-four thousand" of the people of Israel were slain by the plague. (Num. xxv.) This was the immediate cause of the terrible judgment inflicted on the Midianites. And here it must be remembered, that as the women had been the special instruments of temptation, (see ch. xxxi. 15, 16, 17,)

they were in this case contrary to the general law, (see Deut. xx. 14,) not to be spared. God as the Moral Governor of the universe, not only punishes the evil doer, but chooses what instrument he pleases in executing His righteous sentence; hence, in the case before us, we find Him employing the plague and the sword.

But our adverse critics ask, "Were not the other heathen nations just as wicked as the Canaanites? Why then should they alone be visited with so terrible a punishment?" In reply to these questions I answer, that from the historical records which we possess of those times, it is quite evident that no other people were guilty of such atrocious acts as the inhabitants of the land of Canaan. Moses after having laid down certain prohibitions, immediately adds: "Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you. And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants." (Lev. xviii. 24, 25.)

The language of the sacred writer implies that among no other people were such heinous deeds committed, but that they were peculiar to the nations which he was about to cast out before the Israelites. Indeed the wickedness of these people became proverbial even among the heathens of antiquity. Hunter, who carefully collected all the information obtainable in reference to the practices of the ancient Carthagenians, in his work "The Religion of the Carthagenians," (p. 152,) observes: "The advance of civilization had almost entirely put an end among other nations to the abomination of human sacrifices, but nothing could induce the Carthagenians to abolish it, although it made them the object of abhorrence to all men of good morals." Plutarch, the great Greek biographer and moralist, who flourished in the first century of the Christian era, though himself a heathen, in speaking of the Carthagenians, remarks: "Better would it have been to have a Critias or a Diagoras," (persons who did not believe in any Supreme Being, and were only famous for their impiety,) "for their law-giver, than have retained a religion so detestable for its human sacrifices. The Typhons and the Giants, those enemies of the gods, if they had prevailed, could have instituted nothing worse." Polybius and Cicero have likewise expressed themselves decidedly upon this point.

But, after all, the Midianites and Canaanites were not the only nations who were visited with the vengeance of a Righteous God. Let the reader turn to Isaiah xiv. and read the denunciation against the Babylonians.

“ And I will rise up against them, saith the LORD of Hosts,  
 And I will cut off from Babylon the name and the remnant,  
 The progeny and the offspring, saith the LORD.  
 And I will make it to a possession for the porcupine, and pools of water ;  
 And I will sweep it with the besom of destruction, saith the LORD.—  
 (verses 22, 23.)

And was not all this literally fulfilled ?

And the same is the case with other ancient nations. Nay, more, even the staff which God employed to punish the Canaanites with is now broken ; the Israelites, the chosen of God, once so mighty that nations trembled before them, even they are themselves fugitives and oppressed in foreign lands.

As we have already stated, the war of the Israelites against the Canaanites as being not only permitted, but commanded by God, has been eagerly seized upon by many rationalistic writers as an argument wherewith to shake the veracity of the Pentateuch and the book of Joshua. In taking up this argument, we certainly cannot compliment them on the company they have associated themselves with. The Manichæans, a sect which was neither heathen, Mohammedan, Christian, nor Jewish, already in the third century of the Christian era, grounded upon it their argument that the God of the Old Testament could not be the God of the New Testament. From such writers as Voltaire, Paine, Ingersoll, and the like, who do not believe in the moral government of a holy and just God—though we may be shocked at the blasphemous language with which their writings abound in the discussion of this subject—a fair criticism could hardly be expected, since they view this war entirely from a worldly stand point, as having been waged for the sole purpose of putting the Israelites in possession of the land. But what shall we say of such persons as Bishop Colenso, Samuel Davidson, D. D., Dr. Kuenen, professor of theology at Leiden, Von Ammon, Tindal, and other writers of the rationalistic school, who acknowledge the moral government of God, yet refuse to see the hand of the Almighty in the war against the Canaanites, and dare to charge the appointed servants of God's justice with atrocious and inhuman acts, or to challenge altogether, the veracity of the sacred narrative. From such writers we had a right, at least, to expect a fair and impartial criticism, a thorough examination of the subject in all its bearings, and not merely a one-sided view of the transaction. They looked only at the affliction of the Canaanites, and were moved to compassion at their suffering. Had they gone a step farther, and learned its cause, what an entirely different aspect the transaction would have presented to their minds, and probably would have led them to exclaim: “ Shall not the Judge of all the earth do right ! ”

“Yea, surely God will not do wickedly,  
And the Almighty will not pervert judgment.”

God is just, and His judgments are true and righteous, and if, therefore, He inflicts a punishment which may appear severe in the eyes of man, we may rest assured that it is founded on the strictest justice.

The Samaritans rejected all the books of the Old Testament except the Pentateuch, and hence believed in the miracles recorded in it.

We need hardly mention that modern scepticism has looked upon the miracles as altogether mythical: they having been merely invented to serve a certain purpose in the propagation of religion. In no work of the very many that have come under my notice, is this view more pertinaciously set forth as in a work which within a few years has made its appearance also in this country, and is published under a copyright in Boston, 1880. This precious work bears the very attractive title “THE BIBLE FOR LEARNERS,” and the reader will, I am sure, be not a little astonished when he hears that it is the combined work of Dr. H. Oort, professor of Oriental Languages at Amsterdam, Dr. J. Hooykaas, pastor at Rotterdam, with the assistance of Dr. A. Kuenen, professor of Theology at Leiden. The last named writer, is well-known through some other works on Biblical criticism. There is but one redeeming point in this work, and that is, its being in three volumes, and somewhat expensive, which may probably tend to circumscribe in some measure its circulation. Had the title page not contained the names of three such eminent men, and occupying such important positions, I should have been induced to leave it unnoticed, but the names of the authors, together with their high positions, cannot fail to procure for it a wide circulation. Besides, the style is certainly very attractive, and their arguments are put forth in a very fascinating manner. The “translator” too, in his “Preface,” informs the American public that “The Bible for Young People” was prepared “for the English reader.” What kind of religion the “young people” would have left, or, whether any religion at all, after they get through the three volumes, it is difficult to say; but as the reader may form some idea of what kind of a work it is, we will give an extract to show how they are dealing with the miracles. “Thus,” they say, “a legend might serve the purpose of the writers just as well as the true account of something that really happened. This is why the Old and New Testaments are so full of legends.” (Vol. I, p. 6.) As an illustration of the above assertion, they give the *legend* of the Drachenfels (*i. e. the Dragon cliff*), which we will here give in their own language, and afterwards offer a few remarks of our own upon it:

“ We must illustrate this matter in detail. We have spoken of “ legends,” and before we go on we must give ourselves some account of their significance and value. Let us take one that is not borrowed from the Bible, as an example. Do you know the legend of the Drachenfels? When the tourist, as he ascends the Rhine, has left Bonn behind him, he comes to the Siebengebirge” (*i. e.* Seven Mountains.) “ Right in front the Drachenfels rears its head to a height nearly of a thousand feet. The aspect of this mountain when looked at from below is very impressive, and there is something about it which works powerfully upon the imagination. If you climb its slope, to enjoy from its summit one of those entrancing views far over the river, on the ridge of the mountain, you find a gloomy chasm. Ages ago, when all were heathens yet, your guide will tell you, this was a den of a horrible dragon, the terror and the curse of all the country round, for its food was human flesh. That they might not fall victims to its ravenous appetite themselves, the inhabitants of the district were compelled to pacify it at regular seasons. So they made war upon the neighbouring tribes and brought their prisoners to the monster. And this went on for many a year. But once upon a time they had taken a captive, in one of their marauding expeditions, a girl of extraordinary beauty. They all agreed to offer her to the monster, in the hope that so choice a prey might satisfy its thirst for blood for a long time to come. The youthful captive, when they told her of her fate, gave no signs of despair or terror, but begged that she might be led to the murderous den just as she stood with everything she had about her. Her wish was readily granted. Then she stepped in her white garment calm and resigned, up to the place of horror. There, roaring and breathing flames, the dragon shot into sight to hurl itself upon its victim. Its claws had already darted forth, and its jaws gaped upon the prey, \* \* when she drew from her bosom a wooden cross, and held it before the monster. At this sight—to the great amazement of the lookers-on, who did not know what the cross was, and saw nothing particular in it—the dragon drew back confounded, shrank together in convulsions, with a frightful howl, and vanished into its den, never to shew its face again. It had sunk before the magic power of the cross, and in grateful joy the whole population of the district was converted.” The writers then go on to say: “ There we have a German legend, and its meaning is not hard to find. It is a conquest of Christianity over heathenism painted in living colours for us.”

The legend of the Drachenfels belongs to those legends which have their home among the less educated German people, and especially among the peasantry. They had their origin during



the dark ages when superstition reigned supreme, and are mostly confined to certain localities. The Black Forest especially seems to have been favourable to their growth, and here the traveller may be entertained with a legend in one place which has never been heard of in another only lying a few miles distant. In like manner the legend of the Drachenfels is altogether confined to the neighbourhood of the place, it is not generally known among the Christians even a few miles away, and from this circumstance it may be inferred that it never was made to play the important part in the conversion of the heathens, as the authors of "The Bible for Learners" wish to make their readers to believe. But where is the slightest similarity of this *legend* with the miracles recorded in Scripture? The former bears all the characteristics of a *legend*, the latter, on the contrary, possess all the characteristics of true historic occurrences. Here the times are precisely specified, the names of those by whom the miracles were performed, as well as of those who saw them performed, are given; in fact, no events in modern history are described with greater precision than the miracles of the Old Testament.

But, whilst the discarding of miracles is nothing more than what might be expected from those belonging to the rationalistic school, it is, nevertheless, surprisingly strange that men who hold such positions as teachers as the authors of "The Bible for Learners" do, should have not a word to urge against the immorality of fraudulently employing *legends*, and palming them off as real occurrences, upon an unsuspecting people, that they should not have a syllable to utter against the profanity of representing the Deity as taking part in the fraud. Nay, but rather seem to speak apologizingly of the practice, as if a deception perpetrated with a view of advancing religion, is less reprehensible than practised for any other cause. Spinoza, Von Bohlen, Bishop Colenso, De Wette, and a number of other eminent writers belonging to what they call *the liberal school of criticism*, have certainly not been so modest in stating their opinion, and I honour them for expressing their conviction boldly. There is no enemy so dangerous as the one that cloaks his animosity under the guise of friendship.

The authors of "The Bible for Learners," speak of the sacred writers that "as a rule, they concerned themselves very little with the question whether what they narrated really happened so or not; and their readers were just as far from exercising what is now known as 'historical criticism.'" (Vol. 1, p. 6.) After such a sweeping assertion, one would have expected that those who set themselves up as teachers of "young people," would have found themselves in duty bound to warn both young and old that a history constructed under such circumstances, is

altogether unworthy of trust; in fact, worthless. But our authors, for reasons best known to themselves, evidently thought it more politic not to commit themselves by asserting a manly opinion on this point, but rather by nicely turned phrases, and ambiguous explanations, endeavour to make it appear that "the legends of the Old and New Testament are the work of the Israelites and Christians, and may, therefore, serve in an eminent degree to enlarge our horizon, and purify, enrich, and strengthen our inner life. For the Israelites stand before all the nations of antiquity in their grasp of religious subjects, so that Israel is rightly called the people of religion." (Pp. 11, 12.)

Every action of man, no matter in what walk of life, should be strictly characterized by *consistency*. This golden rule, unfortunately, is only too often disregarded by many commentators in our days, who play a kind of "fast and loose game" with the Bible, every one accepting just so much of it as may suit his individual fancies. The work under consideration shows that its authors were most expert hands at this *game*. Let us give an example. They commence the "sketch of the history of the Israelites" as follows: "About the year 1320 before Christ, certain shepherd tribes threw off the yoke of slavery under which they had long been crushed in Egypt, and spread themselves with their flocks over the peninsula of Sinai. They knew by tradition that their forefathers, together with other tribes, had come from the heart of Asia, from beyond the Euphrates, whence they derived their name of Hebrews—that is, men from the other side; and that they had wandered about for some time in the land of Canaan before they had taken up their abode in Egypt." Now, the historical sketch contained in the above extract, must necessarily have been drawn from the Pentateuch, there is no possibility to have obtained it from any other source, for were it not for the Mosaic account, we would be in utter darkness concerning everything appertaining to the early history of the human race, and of the Hebrews as a nation. Here then, we come at once face to face with the pertinent question, if it is really so as our authors with such assurance assert, that the sacred writers, "as a rule, concerned themselves very little with the question, whether what they narrated really happened so or not"; what proof have they, that the information contained in the above sketch, which they present to their readers as actual history, "really happened so?" This is an all-important question, and we have a right to demand a plain and straightforward answer. No right thinking man can hesitate one moment in denouncing a writer as utterly unworthy of credence, who could be guilty of such profanity as representing himself to have performed miracles by the power

of God, when no such power was given him. No one would put the slightest faith in the writings of a modern historian, if he were guilty of such a deception as passing off fiction for the truth.

But the authors inform their readers in the above sketch, that these "Shepherd tribes threw off the yoke of slavery under which they had long been crushed in Egypt;" why do they not also inform them by what means they accomplished this feat? Surely a historian writing the history of the West Indies or the United States, would not omit to give some account how the millions of slaves obtained their freedom in these countries.

To speak of the Israelites having thrown off their "yoke of slavery" unaided, is simply absurd. Modern experience proves the fallacy of such an assumption. Had it not been for the philanthropic action of the British government of paying 100,000,000 dollars as a compensation to the slave-owners, and the equally philanthropic action of the United States government in abolishing slavery, slavery would still be an institution in these countries at this day. Several attempts in the West Indies on the part of the slaves to free themselves proved futile; and I am not aware that in the United States any concerted attempt on their part was ever made, but it surely would have proved likewise a miserable failure.

We may rest assured, the Egyptian king seeing the great work which the people of Israel were performing for him, would take every precaution against their rising against his authority, so that nothing but a miraculous intervention could ever have procured for them their freedom. This we shall make more fully apparent, when we come to treat on the Egyptian bondage and the events connected with it.

Do not allow yourself to be deceived, dear reader, by such deceptive arguments, "*that although the Bible contains many legends, much that is unhistoric and unreliable,*" yet, "*the Bible as a book of religion, is a treasure house of truths,*" (p. 14.) Such nonsense was uttered by Bishop Colenso. "And the truth in the present instance, as I have said, is this: that the Pentateuch, as a whole, was not written by Moses, and that, with respect to some, at least the chief portions of the story, it cannot be regarded as historically true. It does not, therefore, cease to "contain the word of God; with all things necessary for salvation to be profitable for doctrine, reproof, correction, instruction in righteousness."—(p. 55.)

This is the argument generally put forward by the writers belonging to the rationalistic school, in order to make their attacks upon the Bible to look less formidable. The covering is certainly artfully woven, but the texture is too fine and transparent to answer the purpose. We are to believe that

the accounts of creation, the fall of man, and the deluge, are nothing but fiction; that the whole narrative of the exodus, including the miracles, is only an idle tale; but that, notwithstanding all this, the Pentateuch still contains "all things necessary for salvation." Truly, the man that can persuade himself to adopt such a creed must possess most extraordinary powers of imagination. I need hardly say that it is altogether against the plain teaching of Scripture, but it is even opposed to common sense. They do not attempt to point out to their readers the portions of the Pentateuch, which, according to their opinion, "contain the true word of God": they merely make the broad assertion; but we may justly ask them, by what process are they able to discover the genuine from the spurious portions? I maintain, that if the Pentateuch contains "absolute, palpable self-contradictions," then it is beyond the power of the finite understanding of man, to find out which is fictitious, and which is true. We have here no alternative; we must either receive the whole Pentateuch as the inspired word of God, and as *absolutely true*, or reject the whole as *absolutely false*. If we deny the truth of the principal events recorded in the Mosaic writings, what proof have we that there ever existed such scriptural personages at all as are mentioned there? Notwithstanding the fine spun arguments, and fascinating doctrine of the rationalistic writers, however, the result is, rather to convert the readers altogether to *scepticism* than to that nondescript *belief* called *rationalism*. Mr. Cook has very properly observed, in his "*Aids to Faith*": "Once assured that (rationalism) simply means denial of the veracity of the writers, who bear witness to miraculous facts—of the truth of the whole, or any considerable portion of the book, in which it nevertheless recognizes utterances of a Divine Spirit—they will turn aside in contempt from what must seem to them a suicidal inconsistency. \* \* Once convinced of the untruthfulness of a writer, no ingenuity of reasoning, no fascination of style, no adaptation of his statements to their feelings or prejudices, *will induce them to listen to his words*. They may be slow to discern the symptoms of untruthfulness, may be deceived and misled, but they will have but *one short word* to designate what they are once convinced, has no foundation in fact. The very last position they will admit as possible, or tolerate as defensible, is, that truth of infinite import should have been transmitted from the Divine to the human intelligence by unveracious witnesses, or through the medium of events distorted by enthusiasts. \* \* One thing with them is fixed and certain. Whatever else may be doubtful, this at least is sure,—a narrative purporting to be of positive facts, which is wholly, or in any essential or consider-

able portion untrue, *can have no connection with the Divine, and cannot have any beneficial influence upon mankind.* The doctrines which are based upon it, or inseparably bound up with it, must have their origin in another region than that of light." (Pp.145-6.) Mr. Cook is speaking, in the above remarks, of the characteristics of Englishmen, but they will admit of being made applicable to the reader in general.

I have dwelt upon this subject at some length, for I wish my readers to understand precisely what this *new teaching* implies. It is quite natural that before entering upon any intimacy with a stranger, first to make oneself sure of his good standing and irreproachable character. Careful parents, too, will first make diligent inquiries regarding the character of a seat of learning before intrusting their children to its care and teaching; of infinite greater importance is it, however, to institute a close inquiry into the *character of a new doctrine*, before surrendering oneself to its fascinating teaching, ever bearing in mind that in many a charming flower lurks the most deadly poison.

In concluding the remarks on the miracles, it may not be amiss to give a brief summary of the arguments we have adduced.

In the first place, we have pointed out the absolute necessity of the miracles.

Secondly. That in no instance was supernatural power employed, where the end could have been obtained by natural means.

Thirdly. As we do not know in what manner it pleased God to perform the miracles, it is altogether absurd to say that they in anywise violated the laws of nature. It would be passing judgment upon a subject without having any basis to ground an opinion upon.

Fourthly. God, who, by His *infinite power and wisdom*, established the so-called laws of nature, can, by the same *power*, if it seems good to Him, suspend those laws; and who may say, "What doest thou?" It has, therefore, been well remarked, that "no observed uniformity can disprove the possibility of an exceptional mode of action, and we cannot, therefore, conclude upon the unalterable fixity of the so-called laws of nature, which are not rigid statutes to confine the freedom of God, but rather the index of His ordinary dealings." Indeed, Hume himself is obliged to allow that testimony may be so circumstanced as to require us to believe in some cases, the occurrence of things, quite at variance with general experience; but his animosity to the Bible becomes strikingly apparent, when he labours to shew that testimony to such facts, when connected with religion, can never be so circumstanced.

Fifthly. We have shown that even man has been endowed with power to interfere in some cases with the ordinary working of the laws of nature.

Sixthly. We have also pointed out the fallacy of rejecting the miracles on the mere ground that we cannot comprehend the manner in which they were performed. It is altogether unreasonable to suppose that with our finite understanding we should be capable to fathom how an event can be immediately produced by the Divine Will—how, for example, the Creator formed any material substance, for in reality, we can as little comprehend many of those results which are brought about by the elaboration of means. The steps, we may indeed, be able to chronicle, but the process we cannot always explain. And we are, by no means, bound to suppose that, for every *material* effect, there must be a *material* cause. In fact, we see from the very motions of our limbs, that mind can act on matter. How this is we know not, the thing itself no one disbelieves.

The miracles recorded in the Old Testament have, up to a comparatively recent period, been always looked upon as actual occurrences. It is only modern scepticism that attempts to consign them to the region of fiction. Although the different religious sects which sprung up among the ancient Jews differed in some very important religious points, yet none rejected the miracles. Even \*Philo Judæus, the great Jewish philosopher, who held that the greater part of the Pentateuch, both in its historical and legal portions, may be explained allegorically, yet makes no attempt to explain the miracles in that manner.

The Hebrew nation, as we shall presently show in the Literary History, has, during the past centuries, furnished men of the profoundest scholarship. Men not merely distinguished in Biblical learnings, but also in philosophy, metaphysics, astronomy, mathematics, medicine, and other branches of learning; yet the miracles never were a stumbling-block in their way. Surely such profound scholars as Maimonides, Aben Ezra, Abarbanel, Jarchi, the three Kimchis, Nachmanides, and a host of other eminent writers, and scientific observers

\* Philo Judæus was born at Alexandria, about the beginning of the Christian era. He belonged to one of the most wealthy and aristocratic families. He especially delighted in the study of philosophy and metaphysics, but was an adept, also, in the fields of astronomy, mathematics, geography, history, physiology, and natural history. The extraordinary brilliancy of his style was, by his contemporaries, likened to that of Plato. He displayed a most astonishing acquaintance with all the works of the Greek poets and philosophers. Although a strict adherent and zealous champion of Judaism, it does not appear that he had much, if any, knowledge of the Hebrew language. He possessed, indeed, a complete mastery of the literature of his nation, yet, strange to say, he chiefly knew it only from translations. Thus the Bible was only familiar to him from the Septuagint version. In this respect he differed, however, very little from most of the Egyptian Jews.

that might be mentioned, were just as capable of judging as to the trustworthiness of the Mosaic narrative, and the reasonableness of the miracles recorded in it as our modern critics, yet not a sentence can be found in all their writings, that might be construed as an expression even of doubt. Nor can their silence on this point be ascribed to fear of giving offence to their co-religionists, for some of them expressed themselves with great freedom on some religious points which subjected them to persecution from their brethren. Maimonides particularly, made it a practice to explain the Bible, and all its written as well as its implied precepts, by the light of reason, which he regarded as the highest Divine gift in man.

It will, however, be asked,—and certainly not without good reason,—how does it happen that we find so many men of undoubted learning so persistent in their adverse criticism of the Old Testament? This is a question which certainly is much easier asked than answered. There are many circumstances which may assist in influencing a person in his forming an opinion on a given subject. *Prejudice* especially, we all know, is a most active and influential agent. It has exercised its influence already in ancient as well as in modern times. It was this agent which incited the ancient Greek critic ZOILUS to write against some of the most eminent Greek writers, especially against Homer, hence surnamed *Homeromastrix*, Homer's Scourge. His persistent abusive criticism of Homer is forcibly set forth by Pope, in the following lines:

“Nay, should great Homer lift his awful head,  
Zoilus again would start up from the dead.”—*Essay on Criticism*.

Much of the adverse criticism of Shakspeare is ascribed to *prejudice*. In this light many have regarded the criticism of Dr. Johnson in his “Preface” to his edition of Shakspeare, though Boswell, in his “Life of Johnson,” highly applauds the criticism. (Vol. I., p. 391.)

It would, indeed, be difficult to point to any author, either ancient or modern, in whose writings *prejudice* has not discovered some faults. And as in literary works, so in works of arts. A painting that will to an unprejudiced critic appear perfect, will to another influenced by some ill-feelings towards the artist be possessed of many defects. But here it will again be asked, if, indeed, *prejudice* is the moving spirit of so much, if not all the adverse criticism of the Old Testament, how is this widely prevailing prejudice to be accounted for? Now we all know from our own experience how prone we are to form sudden opinions, to change suddenly our minds not unfrequently without any apparent reason. In fact we must confess that man is a capricious being. We also further know

that man is a stubborn creature. Let him once have formed an opinion on a subject, or taken a dislike against anything, all the most consistent reasoning will frequently prove of no avail to convince him of his errors. This stubbornness has been the cause of many a man's ruin.

But the real source from which a great deal of this *prejudice* takes its rise, is no doubt to be found in the fact that the Bible professes to be the inspired Word of God, and containing the Divine laws and precepts by which the life of the true worshippers of Jehovah must be regulated. These precepts, however, do not always coincide with the notions of right and wrong, as entertained by some persons, or do not exactly chime in with their views on religious obligations, and thus we can easily understand how *prejudice* may be engendered against a teaching that tends to circumscribe the liberty of *free thought*, so highly prized by some men. And this will also account for why the first attacks that were made against Scripture, were directed against the Pentateuch. In order to shake the Divine authority of the Mosaic laws, it was necessary to impugn the historic truth of the Mosaic records, and hence it is, that upon this point the whole force of the rationalistic school is concentrated. Celsus, an Epicurean philosopher, who lived in the second century of the Christian era—affords a striking illustration of the above remarks. He was the first who ever expressed doubts as to the genuineness of the books of Moses. (See Origen, Cont. Celsus iv. 42.) But there is not much difficulty in finding the reason for his doing so. He held views which were entirely opposed to the teaching of the Pentateuch. Thus, for example, he maintained, *that evil was necessary and eternal, as an essential property of the material world, and that sin can never be entirely removed, and certainly not by sacrifice.* The reader will perceive Celsus had no other alternative, but to relinquish his views, or to deny the authenticity of the Pentateuch. As another illustration of the same kind, we may mention Ptolomy—a \*Valentinian gnostic, who lived in the third century—who also expressed doubts as to the genuineness of the books of Moses, but it would really be difficult to say, what some of those Gnostics believed, or did not believe. The Valentinian school founded by Valentinus, to which Ptolomy belonged, especially held some outrageous doctrines. I have on purpose alluded to these two ancient

\* The term Gnostic is derived from the Greek word *gnosis*, i.e., knowledge. The Gnostics were a number of early Christian sects, holding different doctrines or views. They are generally spoken of by the names of their respective founders. The religious opinions of some of those sects were exceedingly ridiculous, whilst the practices of others were even highly immoral. No wonder that both Jews and Christians were unremitting in their warfare against them.



writers, because they are generally paraded by modern sceptical writers to show that doubts as to the genuineness of the Pentateuch were already expressed in the second and third centuries; they are, however, very reticent in saying anything about the character of their doctrines; and I have, therefore, thought it proper to draw attention to it.

These two are the only ancient writers that the most diligent research could discover, who questioned the authenticity of the books of Moses. Had there been any others, they would not have been omitted from the list of authorities which De Wette gives in his "Critical and Historical Introduction to the Canonical Scriptures of the Old Testament." (See Vol. II pp. 161, 162, second edition, Boston.) He is too faithful a disciple of Spinoza—who may be called the father of rationalism—to have overlooked any writer of antiquity whose opinion might be appealed to, for he evidently felt that ancient authorities would materially strengthen the position of the *new criticism*. But these are not to be found, for one would, indeed, in vain search even for a hint against the genuineness of the Pentateuch in the voluminous writings of the ancient Jewish or Christian fathers. It is, in fact, admitted, even by the most pronounced sceptical writers of modern times, that it was Spinoza who flourished in the 17th century, that first brought forward most of the modern arguments against the genuineness of the books of Moses; and it is by no means difficult to discover the causes, that gradually induced him to swerve from the religious principles which had been implanted in his youth by his faithful and eminent teacher, Rabbi Saul Levi Morteira. His father, an opulent Portuguese Hebrew, discovering that already, at a very early age, the youth gave indications of being endowed with uncommon abilities, had him diligently instructed in the Hebrew Scriptures, the Talmud, and the commentaries of the most celebrated Rabbies. It is said that already, at the age of fifteen years, he astonished the learned with his wonderful proficiency in Talmudical learning. Afterwards he studied Greek and Latin under Van den Ende, who taught at Amsterdam, and who is said to have entertained but very loose principles on religious matters, and it is supposed that it was from him that Spinoza first imbibed some of his sceptical notions. This teacher, who was also an eminent physician, had a highly educated daughter, who took the place of her father in the teacher's chair whenever he was called away on professional duties. With this lady Spinoza fell desperately in love, but was rejected; and from that time gave himself entirely up to the study of philosophy. In this field of learning the sceptical doubts, which had been aroused in him by his former Greek teacher, gradually developed them-

selves more and more, which led him by degrees to withdraw himself from the religious observances of his brethren. He was afterwards, on his openly uttering his rank heresies, formally excommunicated. Here, then, we have really the commencement of modern doubt. As we have already stated, Spinoza was an efficient student of the Bible already at the age of fifteen, yet he had never discovered any discrepancies in it until after he had adopted his peculiar philosophical system. With this system he became so fascinated that everything else had to accommodate itself to its propositions. But the Pentateuch teaches quite opposite to what Spinoza teaches. The very first verse clashes with his system. God is there set forth as the Creator of the Universe, but Spinoza's god neither thinks nor creates. According to him, there is no real difference between mind as represented by God, and matter as represented by nature. They are, and may be called either *god* or *nature* according to the light under which they are viewed. Being fully impressed with these views, he was no longer an impartial critic of Scripture. He criticised the sacred narratives now from his new stand-point, and declared them inconsistent. Inconsistent, therefore, only with *his* newly assumed view, but not inconsistent with the views of thousands of learned men, yes, and among them numerous eminent philosophers, that had devoted their whole lives to the study of the Bible. We will hereafter, in the literary history of the Hebrews, notice Biblical scholars who were at the same time profound philosophers, whose names stood by general consent far higher in scholarship than Spinoza can lay claim to! Spinoza was evidently indissolubly wedded to his opinions. Although he greatly admired the reasonings and conclusions of \*Descartes, yet he allowed himself only to be influenced by his arguments, so long as they in no way interfered with his own mode of thinking. Had he been less opinionative, he would have hardly rejected the clear and distinct reasoning of Descartes concerning the existence of God as the absolutely Perfect Being, and the immortality of the soul. Boyle, in his "Thoughts upon Comets," says, "Spinoza was the greatest atheist that ever lived; and he

\* Rene Descartes, (sometimes called Renatus Cartesius), was born March 31, 1596, at la Haye, in Touraine. At the request of Queen Christina of Sweden, he came to Stockholm, in October, 1649. Her Majesty engaged him to attend her every morning at 5 o'clock to instruct her in his philosophy. The Queen, however, did not long enjoy his instructions, for he died a few months after his arrival at the court, on February 11th, 1650. He was interred at Stockholm; but seventeen years afterwards his remains were removed to Paris, where they are buried in the church of Genevieve-du-Mont, where a magnificent monument marks his resting place. The most recent edition of the philosophical and mathematical works of Descartes has been published by M. Cousin, 11 volumes, Paris, 1824-1826.

grew so fond of certain philosophical principles that, the better to meditate upon them, he confined himself to a close retirement, denouncing all the pleasures and vanities of the world, and minding nothing but those obtruse meditations." Spinoza was born at Amsterdam, on the 24th of November, 1633, and died of consumption when only 44 years old in February, 1677. He is spoken of as having been an exceedingly kind-hearted person, and preferring to live a life of abstemiousness rather than excepting the generous offers made to him by some wealthy friends. All he could be prevailed upon was, to accept a small annuity of a few florins. It is also said, that he rejected with scorn an offer of a pension made to him by Louis XIV. on condition that he would dedicate one of his works to him. There is a German translation of Spinoza's collected Works by B. Auerbach, in five volumes. Stuttgart, 1841, and, I believe, an English translation, by J. H. Lewes.

Spinoza, in order to strengthen his own views, that the books of Moses owe their present form to the labours of Ezra, refers to the eminent Biblical scholar and philosopher Rabbi Aben Ezra, who flourished in the 12th century, as having expressed a doubt as to the genuineness of those books. Now, I do not, for one moment, suppose that Spinoza wilfully misrepresented the learned Rabbi, but he certainly misunderstood him. The most prominent disciple of the advanced school of criticism will admit that Aben Ezra never wrote a word that could possibly be construed as expressing such a doubt, all he said was, *that there may be a few interpolations*, such as I have already spoken of. He even took Isaac ben Jasos, a Spanish Hebrew, severely to task for having gone too far in this direction.

As it is generally the case, a new theory requires only to be fairly set on foot, and, no matter however extravagant, it is sure to enlist some admirers. A striking example of this we had not many years ago, in the famous table-rapping and spirit manifestations. I, myself, have known religious and highly educated ladies and gentlemen having become full believers in those absurdities. And so it was with Spinoza's theory. It soon found followers who either adopted it altogether, or in a modified form. Rich. Simon thinks that "The Pentateuch was written by different men at various times." (*Hist. cit. du V. T.* 1678.) Leclerc most absurdly refers its origin, or the most of it, to the priest sent by the King of Assyria to teach the new Gentile settlers who had lately been transplanted by him in the cities of Samaria. (See II Kings, xvii. 24-28.) *Sentimens de quelques Theologiens de Hollande, &c., letter vi.*, 1689.) In the beginning of this century Vater entered more fully into the discussion of the authorship of the Pentateuch in a "Treatise on

Moses and the author of the Pentateuch," in his Commentary, volume III., p. 393 sq., 1805. Since then there have been a number of writers who, in some form or other, have denied the genuineness of the Pentateuch. Of these we shall only mention De Wette, Gesenius, Hartmann, Von Bohlen, Tuch, and Bertholdt.

I have already stated that among the many voluminous Jewish and Christian writers, up to the time of Spinoza, there is none that ever expressed a doubt as to the genuineness of the books of Moses. In modern times, we have likewise a powerful array of defenders. Among them are found the following eminent writers. Michaelis, *Introduction*; Jahn, *Introduction, Vol. II.*, which the reader will find a masterly defence. Hasse, in his *Entdeckungen, &c.*, 1805; Griesinger, *on the Pentateuch, 1806*; Ch. A. Fritzsche, *Prüfung der Gründe, mit welchen neuerlich die Aechtheit der Bücher Mosis bestritten worden ist, 1814, i. e.*, examination of grounds which have lately been adduced in contesting the genuineness of the books of Moses. Rosenmüller, *Schol. in Pentateuchum*; Hengstenberg, *Beiträge zur Einleitung in A. T., oder die Authentie d. Pent., erwiesen, 1836-1839*. The reader may also refer to his *Christology of the O. T.*, translated by Reuel; Keith; Graves, *Lectures on the Four last books of the Pentateuch*; Hartwell Horne; Laborde, *Commentaire sur l'Exode et les Nombres, &c.*, Paris, folio, 1841. And so a great many other authors might be given.

In concluding these introductory remarks which have assumed somewhat larger dimensions than was first intended, it may not be out of place to offer a few observations in regard to the plan which has been adopted in the construction of the Commentary. And first, the translations are directly made from the original Hebrew; but, as I have already stated, the rendering of the English version is in all cases retained, where it is not at variance with the original text. An old friend is always more highly prized than a new one, and, therefore, it is only in such places where the authorized version has failed to convey the real sense of the original that another rendering has been adopted, but the reader will find the grounds for doing so always explained in the Commentary.

Secondly, with respect to the Commentary, the author must confess, that it was not a very easy matter to arrive at a definite conclusion, as to what plan he should adopt. He felt, to give merely explanatory notes, excluding entirely the critical element, would hardly come up to the requirements of the present age, in which Biblical criticism is conducted upon principles, equally scientific as the investigations in other branches of learning. A great many of the publications now in circulation,

tending either directly or indirectly to undermine the authenticity of the sacred Scriptures are of a highly critical character ; and I think it will be readily conceded, that the only legitimate and satisfactory way of meeting the arguments of the opponents of Scripture is, by a thorough critical refutation. A mere denial of any statement can have but little weight, especially if that statement is also sustained by arguments. The origin of the *Aurora Borealis*, for example, is as yet merely a matter of conjecture. The most common hypothesis is, that it is an electrical phenomenon, and the advocates of this supposition bring forward certain arguments in support of it. Now it would certainly not be sufficient for any one holding a different opinion, merely denying the correctness of the common hypothesis, he would be expected to bring forward some tangible arguments in support of his own theory. And the same holds good in regard to contested passages of the Bible. Sound arguments, and nothing else, will answer.

Another consideration which has forced itself strongly upon my mind is, that although the study of the Hebrew language has of late years been far more attended to than formerly, still the time generally devoted to it is so very limited as to preclude the possibility of mastering the intricacies of that ancient language in that short time, and, therefore, a critical commentary would necessarily afford great assistance in the study of the Old Testament. Impressed with these considerations, I have determined to make the Commentary strictly critical ; but, in doing so, I have not lost sight of the fact, that a commentary is a useful aid to Biblical reading in families, and I have accordingly arranged the notes, so as to be perfectly intelligible and suitable to every class of readers. The Bible being an eastern book, many of the most sublime figures are drawn from the customs, manners, rites, and ceremonies of the ancient Hebrews and other Oriental nations ; and in explaining these, the works of the best eastern travellers have been consulted. There is also a description given of the countries, towns, rivers, mountains, plants and animals, an acquaintance with which is of the utmost importance to the perfect understanding of the sacred writers, as well as to enable the reader to appreciate and fully to enjoy the beauties of their sublime and lofty conceptions. In treating on those portions of Scripture which are assailed, I have frequently made the heathen writers and the monumental inscriptions of antiquity to testify to the truth of the sacred records. But while the authenticity of the Old Testament books will be strenuously defended, I have taken special care to avoid touching upon any doctrinal points. My sole aim has been to give a true rendering and plain interpretation of those passages that require elucidation, and not to

meddle with any denominational questions. No labour has however, been spared in order to render the work in every respect useful and interesting; but how far I have succeeded in this endeavour, remains for the reader to decide. In a work of this kind it can hardly be hoped to give general satisfaction, it is in most cases almost a hopeless task to please everybody, but whatever the public verdict may be, the author has at least the satisfaction of knowing that his whole endeavours have been to perform the task to the best of his abilities, and with the strictest impartiality, never having taken merely a one-sided view of any subject, but always carefully weighing the arguments that may be urged against, as well as those that may be brought in support of any subject. As the author had frequently to allude to, and make quotations from Hebrew writings, he thought it best to commence the Commentary with a complete history of the literature of the Hebrews, from the earliest times. This literary history, the author feels confident, will be found highly interesting and instructive, as an opportunity was thus afforded in tracing the various branches of learning during the Bible periods, and to explain many beautiful and difficult passages of the Old Testament, whilst in the history itself many remarkable incidents from the lives of some of the authors are introduced, which are commonly passed over by writers on this subject.

There is, however, another consideration which induced the author to bring this literary history before the American public, and that is, to correct the erroneous ideas which are so largely entertained both as to the extent and character of the Hebrew literature. It is true, since Biblical exegesis has received a larger amount of attention, the names of some of the most eminent Rabbinical writers, and their works have become somewhat more familiarly known. But even those are generally only known as commentators, though many of them excelled also in other branches of learning. Maimonides for example, one of the most eminent of the Rabbies, is generally only known and spoken of as an acute writer on religious and Biblical subjects, although he was likewise a profound philosopher, and a highly skilled physician, and this is also the case with many of the other Rabbinical writers.

Although the Roman yoke pressed heavily upon the Jewish nation, and the dire calamities consequent upon the siege and the taking of Jerusalem, must have been exceedingly depressing in their effects, yet all those misfortunes apparently did not in the least damp the ardour of the people for education. After the destruction of Jerusalem, seats of learning sprung up in various parts of Palestine and near the Euphrates, and every successive century produced men of profound scholarship such

as any age and nation might justly be proud of. Even during the middle ages, when ignorance and superstition reigned supreme among most nations, the literary talent was particularly brilliant among the Jews. It is in "the variegated field" of literature so assiduously tended during the by-gone ages by the Hebrew scholars that I ask the reader to take a ramble with me, and I feel satisfied he will at the end not begrudge the time it has cost him.

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#### ERRATA.

Page iii., lines 14 and 15, from the top, for "gutteral," read *guttural*.  
The above typhographical error was corrected in the copies printed a few days later.

Page xvii., 4 lines from the bottom, for "hyperbolilical," read *hyperbolical*.

Page xxvi., 8 lines from the bottom, for "genissen," read *geniessen*.

Page xxxix. and page xcvi., for "Hengsterberg," read *Hengstenberg*.

Page lxii., 6 lines from the top, for "confidentially," read *confidently*.

Page lxxvii., 23 lines from the bottom, for "presupposes," read *presuppose*.

Page lxxx., 21 lines from the bottom, for "Mills," read *Mill*.

Page c., for "*wai-yamoth*," read *vai-ya-amod*; and for "*hai-yasher*," read *hai-yashar*.

Page ciii., 18 lines from the bottom, for "into hands," read *into the hands*.

Page civ., 21 lines from the bottom, for "respector," read *respector*.

Page cxii., 4 lines from the bottom, for "distorded," read *distorted*.

1 line from the bottom, for "possitive," read *positive*.



## HISTORY OF THE LITERATURE OF THE HEBREWS FROM THE EARLIEST TIMES.

THE Hebrew language in which all the \* books of the Old Testament are written, together with its sister dialects have until of late years generally been designated "Oriental Languages." By this name they are spoken of by Hieronymous and other early writers. Of late years, however, modern writers have regarded this designation as too comprehensive, as it includes languages which do not belong to this family, and have adopted instead of it, the name Semitic or Shemitic, since according to Genesis x., most of the nations who spoke these dialects were descendants of Shem. This appellation, though more suitable, is by no means altogether appropriate, for it is in some respects hardly comprehensive enough, whilst in other respects it is again too comprehensive. The latter appellation is, however, generally employed by modern writers. The Semitic family of dialects, may be said, to divide itself into three principal branches, namely: *The Aramæan*, to which belong the Syriac and Chaldee, and which were spoken in Syria, Mesopotamia, and Babylonia. *The Hebrew*, spoken in Palestine and Phœnicia. *The Arabic*, of which the *Ethiopic* constitutes a branch. The *Samaritan* dialect is merely a mixture of the Hebrew and the Aramæan.

As regards the origin of the term *Hebrew* there are two prevailing opinions. The Hebrew writers generally supposed the term to be a patronimic from the patriarch Eber, the great-grandson of Shem mentioned in Gen. x. 24, 25. But as this patriarch seems not to have been a person of any special notoriety, in fact, is only spoken of in the genealogical account as having lived and died; it is hardly probable that Abraham, who was the sixth in generation from Eber, took the appellation *Hebrew* from him. It certainly might justly be asked, why should Abraham call himself after Eber, rather than after any of his other ancestors? Why not rather after the patriarch Shem? This mode of deriving the appellation *Hebrew*, being therefore considered as altogether unsatisfactory, most modern critics with a greater show of reason, have regarded the term as an appellation from עבר, (*ever*), i. e., *one passing over, an immigrant*, and as having been first applied by the Canaanites

\* With the exception of Jer. x. 11, Daniel ii. 4 to the end of chapter vii., and Ezra iv. 8 to vi. 18, and chap. vii. 12 to 26, which are written in Chaldee, generally called *Biblical Chaldee*, as it contains a great many Hebraisms.

to Abraham, and those that had come with him, from their having passed over the Euphrates on their journey from the East to the land of Canaan, where they took up their abode. This supposition is strongly supported by what we read in Gen. xiv. 13, "And there came one that had escaped, and told Abram, העברי, (*ha-ivri*), *i. e.*, *the passenger, or immigrant*. And so it is rendered in the Septuagint: "And told Abram, (τὴν περατῆ) *the passenger*." The term Hebrew remained afterwards the distinctive name of the Jewish people.

Having now shown the origin and antiquity of the appellation *Hebrew*, we may next proceed to offer a few remarks as to the antiquity of the Hebrew language.

In Gen. xi. 1, we read: "And the whole earth was of one lip and one *kind* of words." This is the literal rendering of the passage, and is much more to the point than the rendering in our version: "was of one language and one speech," from which it might be inferred that there may have existed different dialects of that language, which the original altogether precludes. "The whole earth," that is, the inhabitants of the whole earth, or rather of so much as was then populated. It is quite a common Hebrew idiom to use *the earth* for its *inhabitants*, and frequently as meaning only *a large portion of it*. Striking other examples of this idiom, we have Gen. xli. 57: "And all the earth came into Egypt to Joseph to buy *corn*;" it is the people of that portion of the earth which was affected by the famine. Freely rendered in our version: "And all the countries." Also, 1 Kings x. 24: "And all the earth sought Solomon to hear his wisdom." The existence of but\* one language here spoken of, accords with the Scripture teaching that the human family sprung from one pair. The question now naturally arises, which was that primitive language? Now, although the Scriptures do not furnish a direct answer to this question, still there are strong indications which almost establish beyond a reasonable doubt that the Hebrew was that language. The question does not in any way affect the authenticity of the books of Moses, as it is not for a moment disputed that the Hebrew was the language of the chosen people from

\* It is worthy of notice here, that among the ancient heathen, there existed a belief that not only men, but all animals, birds, and even fishes, at one time spoke the same language; but that mankind, not satisfied with their lot, sent a deputation to Saturn, desiring immortality, representing that it was not just that they should be without a prerogative granted by him to serpents, which are yearly renewed by shedding their old skin, and are furnished with a new one. Saturn grew very angry at this request, and in order to punish their ingratitude, confounded their language, which obliged them to disperse over the world. This heathen account of the confusion of the primitive language, disguised as it is, seems, evidently, to have been borrowed from the Mosaic account.

the time of Abraham; and that Moses wrote his books in that language, in which it pleased God also to convey His will and commandments, and that therefore the language was in later times also properly called לשון הקדוש, (*lashon hakkadosh*) the sacred language; still considered as a philological question alone, it is worthy of investigation; and the reader will, I am sure, not find it altogether devoid of interest. I will, therefore, state the arguments than can be adduced in favour of the Hebrew, and constitute my readers as the jury to render the verdict.

I am not aware that any one ever had the boldness to assert that the proper names in the family of Adam are not purely Hebrew words. This, the reader may therefore accept as an established fact. Now, those names, as every Bible reader must be aware, are not merely meaningless names, but are on the contrary highly significant, in fact, are *memorial names*, marking certain events. Thus, we find our first parent called אדם, (*Adam*); why? because he was created בְּדִמּוּת אֱלֹהִים, (*bidmuth Elohim.*) in the likeness of God—Gen. v. i. Both, the name “Adam,” and the Hebrew word for “likeness,” are derived from the verb\* רָמָה, (*damah*), to be alike, which is a common Hebrew verb of frequent occurrence. We may here remark also, that the term *Adam* became afterwards the name of the human race in general; and was according to ch. v. 2, bestowed by God Himself. “Male and female created He them; and blessed them, and called their name Adam, (*i. e.*, mankind) in the day when they were created.”

The name of the mother of the human race, is likewise of Hebrew origin. In Gen. ii. 23, we read, “And Adam said, this *is* now bone of my bone, and flesh of my flesh: she shall be called אִשָּׁה, (*ishsha*), Woman, because she was taken out of אִישׁ, (*ish*) man.” The Hebrew student will at once perceive that the Hebrew word for “Woman,” is merely the *feminine end-*

\* It is necessary here to state that some writers have derived the name Adam from אֲדָמָה (*ädämäh*) the ground, in reference to Adam being formed from the dust of the ground. There are, however, two decided objections to this derivation. The first is, that in that case the name *Adam* would be as applicable to “the beast of the field,” and “the fowl of the air,” for they were also formed from the ground according to Gen. ii. 19, and the name *Adam* would accordingly form no distinctive appellation of the *human species*. Further, in the account of the creation of man, *his earthly origin* is not so much dwelt upon as his *heavenly origin*. In Gen. i. 27, where the creation of man is first spoken of, his earthly origin is not as much as alluded to. “So God created האדם (*Haadam*) the man in His image, in the image of God, created He him.” Could any language be more explicit? No less explicit is the statement in chap. v. 1 as above quoted. It is only in chap. ii. 7, where the creation of man is more fully described, that his *earthly origin* is at all mentioned. Secondly, it is altogether against the genius of the Hebrew language to derive *masculine* from *feminine* nouns. In the Hebrew language the masculine nouns are of the simplest form, and from them the corresponding feminine nouns are

ing added to the *masculine* word for "Man;" *man-ness*, therefore, if such a word existed in the English language would convey a more precise meaning of the original.\*

By the name אִשָּׁה (*ishshah*), Adam evidently intended to convey the close relationship that was to exist between man and wife, for it is immediately added: "Therefore shall a man leave his father and his mother, and shall cleave בְּאִשְׁתּוֹ (*be-ishto*), unto his wife; and they shall be one flesh." The Hebrew word *ishshah* denotes also *wife* as well as *woman*. The passage clearly means that all former existing ties however close, were to yield to the bond of marriage. Even the sacred ties which unites the child to the parents, were to yield to it. What a different view does Scripture present of the sacred state of matrimony, to that which is unfortunately so frequently taken of it in modern times, looking upon it merely as a civil contract. This scriptural bond of marriage even found a place in the sacred books of the Hindoos and Persians: "The

derived by adding the *feminine termination* to the masculine noun, as אִישׁ (*ish*) a man, אִשָּׁה (*ish-shah*) a woman. By far the more numerous writers, however, derive the term אָדָם (*Adam*) from the verb אָדָם (*adam*) to be red or ruddy, in reference to the ruddy or flesh tint of the countenance peculiar to the Caucasian race. Now, although there cannot be the slightest objection to this derivation on philological grounds, still there is this great objection to it, as the term *Adam* is a generic term of the human species, hence it would not be an appropriate one to a very large portion of the human family. Indeed, the Chinese hold that man was formed from *yellow earth*, whilst the red Indians to suit their colour, say that he was formed from *red earth*. I have, therefore, adopted the derivation as above given, as being not only more suitable, but likewise also authorized by Scripture itself. In deriving אָדָם (*Adam*) from the verb דָּמָה (*damah*) the letter א must be taken as a *formative* letter employed sometimes in forming nouns from the verb, as אֲרֵבָה (*arbeh*) a locust, from רָבָה (*ravah*) to multiply, and so many other examples can be adduced. But the reader will perceive, that in either derivation the term *Adam* is derived from a Hebrew word.

\* From the somewhat slightly different forms of the two Hebrew words, some writers have supposed that אִשָּׁה (*ishsha*.) is not the feminine of אִישׁ (*ish*), but derived from a different root. But there is really not the slightest ground for such a supposition, for we have other examples of this kind in the Old Testament where these two forms are promiscuously employed even in the same word. Thus in Gen. xxxv. 22, we have the form פִּלְגֶשֶׁת (*pilegesh*), a concubine, but in 2 Sam. xv. 16, xx. 3, it is written פִּלְגֶשֶׁת (*pilegesh*.) In 2 Sam. xxiv. 22, we have מִרְיָגִים (*moriggim*) threshing drays or sledges, whilst in 1 Chron. xxi. 23, the same word is written מִרְיָגִים (*morigim*.) The close relationship of the two words becomes even more strikingly apparent in the plural form of the words, and which also clearly shows that both are derived from the verb אָנַשׁ (*anash*), to be frail—certainly a most suitable derivation as indicating the frailty of mankind—for we have אֲנָשִׁים (*anashim*) men, and נָשִׁים (*nashim*) woman. In the latter the weak letter א (*aleph*) being elided to mark the distinction. But as will be seen even the masculine plural form is retained with the feminine noun. The plural form אִשֹּׁת (*ish-shoth*) occurs only in Ezek. xxiii. 44, and is evidently of a later introduction. Whilst the plural form אִשִּׁים (*ishim*) occurs only three times, viz: Ps. cxli. 4, Prov. viii. 4, and Is. liii. 3, also introduced at a later period.

bone of a woman is united with the bone of man, and her flesh with his flesh, as completely as a stream becomes one with the sea into which it flows."—Asiat. Res. vii. 309, Manu, ix. 22, 45.

In order, however, to mark also the close relationship in which his wife stands to the whole human race, he afterwards called her חַוָּה, (*Chav-wah*), Eve, *i. e.*, life, "because she was the mother of all living: (ch. iii. 20.) It is quite probable that Adam bestowed this name after the birth of his first son, although it is mentioned before that event took place. The sacred historian, in recording these facts, evidently did not deem it of importance to notice them always in historical order. Compare for example Gen. x. 25, 31, with what is recorded in ch. xi. But what I particularly wish to draw the reader's attention to is, that the name חַוָּה, (*Chav-wah*), Eve, which is equivalent to חַיָּה, (*Chai-yah*), is a purely Hebrew word, denoting *life*.

From the names of our first parents, we now pass on to the names of their children, and these also will be found strictly Hebrew. According to ch. iv. 1, Eve called her first-born son קַיִן, (*Ka-yin*), Cain, that is, a *possession*, and assigns the reason why she called him by this name; "and she said קָנִיתִי, (*kanithi*), I have obtained a man *from* the Lord." \* The name was commemorative of the memorable event of the birth of the first child ever born.

Here, then, we have again the name derived from a common Hebrew verb. Of course, in a translation the derivations of the names are not apparent.

The second son was called הָבֶל, (*Hevel*), Abel, that is, *something transient, a vapour*. The sacred writer does not in this case assign any reason why his parents bestowed this name, but we may safely conclude that they were secretly over-ruled to give him this name of prophetic import, in reference to *his premature death*. We have other instances of this kind in Scripture of names which are apparently of prophetic significance. Thus for example, אִיּוֹב, (*I-yov*), Job, that is, *one persecuted*, in reference to his trial and sufferings.

Now, the word Hevel is often found in the later writings of the Old Testament; and, indeed, in Ps. xxxix. 6, (Eng. ver. v. 5,) it is used in reference to the whole human family: "verily every man *in his best* estate is altogether הָבֶל, (*Hevel*), a vapour, (or breath.)"

The untimely death of Abel must have plunged our first parents into deep grief, which must have been not a little heightened by the thought that his death was brought about in an unprovoked manner by his own brother. They must now

\* The different renderings of this passage will be noticed in the Commentary.

for the first time, have felt the full force and significance of those awful words: "For in the day that thou eatest thereof thou shalt surely die." Amidst such depressing reflections, and great affliction, we can easily appreciate the heart-felt gratitude which prompted the utterance of Eve at the birth of another son; "and she called his name Seth, for God, *said she*, hath given to me another seed instead of Abel, for Cain hath slain him." (Gen. iv. 25.) The appropriateness of the name, lies in the derivation of the Hebrew name which is שֵׁת, (*Sheth*), and signifies *a gift*, and is derived from the root שִׁית, (*shith*), *to bestow*. Here the reader will perceive we have again the name derived from a common Hebrew verb.

Seth also must soon have become fully impressed with the misery and sorrow which the disobedience of his parents had entailed upon the human family, and hence gives expression to the thought which occupied his mind, by calling his first born son אֵנוֹשׁ, (*Enosh*), Enos, which signifies *frail, sick, sorrowful, miserable*. Afterwards the word was used to denote *man*, or, collectively, *men*.

There are but few of the proper names which are mentioned up to the building of the tower of Babel, of which the derivation cannot now be traced from a Hebrew root. There are a few of which the root has become obsolete, but the same is also the case with words in the later books of the Old Testament, arising from the language having ceased to be a spoken language; some verbs gradually fell in disuse. We may refer also to the names of Noah and his three sons, as they with their wives, are the only human beings that survived the flood; and therefore the language which they spoke must have been the one to which the sacred writer alludes, as being the only one existing at the time of the building of the tower of Babel; for there was hardly time for the originating of a new language, considering there was only a period of about 115 years between the flood and the building of the tower.

According to Gen. v. 29, Lamesh called his son "Noah," saying: "This *one* shall comfort us concerning our work and toil of our hands, from the ground which the LORD hath cursed." Now, whatever difficulty there may exist in the application of the passage, one thing is certain, that the name נֹחַ (*No-ach*) Noah is a pure Hebrew word signifying *rest*. It occurs, for example, in Esther ix. 16, and in other places. The import of the passages, as we have hinted, is somewhat involved in obscurity, for Scripture nowhere tells us how this prediction was fulfilled in Noah. It has, therefore, given rise to various conjectures. The declaration is unquestionably prophetic. Some have explained it as merely referring to the assistance which Noah would afford in the tilling of the ground. But this

hardly furnishes a satisfactory explanation. The language evidently refers to some important event. Others, again, have referred it to the invention of agricultural instruments by Noah, through which labour would be diminished. But Moses nowhere gives Noah credit for such inventions which he would no doubt have done in the same manner as he gave Jubal credit as being the inventor of musical instruments, and Tubal-cain as being the inventor of instruments of brass and iron. (Gen. iv. 21, 22.) Bishop Sherlock supposed that the curse inflicted upon the earth in consequence of Adam's sin, had as the wickedness upon the earth increased, become more and more severe, so that the toil necessary in order to obtain sufficient sustenance had gradually become almost an intolerable burden, and he supposed that the words of Lamech refer to a general expectation that through the instrumentality of some distinguished personage, the rigour of the curse was to be greatly abated, and the earth restored again, in a measure, to its primitive fertility and easy mode of cultivation. The Bishop conceived that Lamech, under Divine suggestion, recognized in his newborn child this personage, and bestowed upon him a name in accordance with the fact. The prediction thus understood, he maintained, has been verified by the event; that the earth, from the time of the flood, was in a great degree restored from the curse, and is still enjoying the effect of the blessing bestowed on Noah. Against this supposition of Bishop Sherlock it may be urged that we have not the slightest proof that the agricultural labour after the flood involved less toil than it did before. Even Solomon, in Ps. cxxvii. 2, which bears his name, as the author, speaks of eating "bread of sorrows," *i. e.*, bread procured by toil and pain. And notwithstanding all our modern inventions of agricultural instruments the labour is, and ever will be, still very great, and attended with great anxiety. Now, whatever the true meaning of the passage may be, it must be explained as merely indicating a partial relief from labour, and this is quite in accordance with the common mode of expression prevailing in the east. But where is the partial relief from labour, and the consequent comfort to be found? Probably the true answer to this question may be discovered by comparing ch. i. 29, with ix. 3. In the former passage, God assigned to men all the produce of the earth for food. This produce, after the fall of our first parents, could only be obtained through hard labour, and attended with constant anxiety. In the latter passage we have, for the first time, permission given for the use of the flesh of animals. "Every moving thing that liveth shall be to you for food, as the green herb I give you all things." The expression "as the green herb," refers to the first allotment in ch. i. 29. Here I think

we have the partial relief; man was to be no longer entirely dependent upon the precarious products of the ground, and which could only be obtained by toil from the curse-laden ground, but, henceforth, was to have more comfort and peace of mind, for in case of failure, he need no longer fear starvation, but may have recourse to the flesh of animals. Hence Kalisch, in his Commentary, has very justly remarked, "We find, therefore, in the very name of Noah an indication of a grand fundamental change which concerned the whole human family." It was not Lamech's family alone that was to enjoy the relief and comfort granted to Noah, but all future generations were to enjoy it and be benefited by it. This seems to me to be the import of Lamech's words, but as the reader has now the opinions of different interpreters before him, he is able to exercise his own judgment.

The names of the three sons of Noah are also pure Hebrew words, and were, no doubt, likewise given under the prompting of the spirit of prophecy, for they are also highly significant in their import.

The reader will perceive on perusing ch. v. that in the nine generations from Adam up to Noah only the oldest son is mentioned by name, but in the case of Noah, his three sons are all named, because they became the progenitors of many important nations as recorded in ch. x. Now the name שֵׁם (*Shem*) is the ordinary Hebrew word for *name*, but is also used sometimes in the sense of *renoun* or *fame*; as for example Gen. v. 4, "they are mighty men, *who were* of old men of renoun," but in the original it is "men of name." Noah, evidently, under the prompting of the spirit of prophesy bestowed this name upon his son, for Shem was to be *renowned* for spiritual blessings. In ch. ix. 26, Noah, after having pronounced a curse upon Canaan, immediately afterwards exclaimed "Blessed be the LORD God of Shem." Jehovah is called *the God of Shem*, doubtless to intimate that He was so in a special manner, and as connected with special privileges. Accordingly we find that in the line of this father of the chosen race, the knowledge and worship of Jehovah was preserved. This supreme dignity vouchsafed to Shem developed itself gradually more and more, as the chosen people developed into a great nation. The next step we find in the promise made to Abraham, Gen. xvii. 7, "I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant to be a God unto thee, and to thy seed after thee." Afterwards, we see God Himself guiding the affairs of His chosen race, and taking up his abode among them. It is only by taking all this into consideration which enables us fully to comprehend the significance of Noah naming his son "Shem."



We come next to consider the name of Ham, who is invariably named between his other two brothers, from which we may infer, though the time of his birth is nowhere given, that he was second in age ; yet many regard him as the youngest son. The Hebrew name חם (*cham*) denotes *heat*, from the root חמם (*chamam*) to be or become warm. The name, like that of Shem, is prophetic, for all the decendants of Ham inhabited the tropic zones. Under a slightly modified form it was at a very early period adapted as one of the names of Egypt, and occurs on the inscription of the Rosetta Stone under the form of *chmé*. The Egyptian word signifies *the black country*, so called from the soil of Egypt being generally of that colour.

Japheth is always enumerated the last which itself would indicate that he was the youngest of the three brothers. But besides this, Shem is, in ch. x. 21, called the elder brother of Japheth. Notwithstanding this, however, there are many writers who regard Japheth as the eldest. Their opinion is probably based upon the authority of the rendering of the above passage in the English version, which reads, "Unto Shem also, the father of all the children of Eber, the brother of Japheth, the elder, even to him were children born." The original reads, אָחִי הַגִּדּוֹל יִפֶּת־הַגִּדּוֹל, (*achi Jepheth haggadol*), and the question arises, whether the adjective here agrees with the first substantive, and should be translated "the elder brother of Japheth ;" or whether it agrees with the second, and to be rendered, "the brother of Japheth the elder." In the Septuagint, which our translators have followed ; the latter rendering is adopted, but in the vulgate, the former. It is, however, of no use whatever to appeal in such philological points either to the Greek or Latin versions : they can only be decided by the usage of the Hebrew language itself. Now, if we examine similar constructions in the Old Testament, it will be found as a general rule, that when an adjective follows two substantives in a state of construction it agrees with the first noun. In Judges ix. 5, we have precisely the same construction : "Jotham the son of Jerubbaal the youngest," properly rendered in our version, "Jotham the youngest son of Jerubbaal. For other examples, see Hebrew Bible. Deut. xi. 7, Judges i. 13.

Having settled this question, we now proceed to the more important point, namely the *meaning* of the prophetic name Japheth." In Hebrew the name is יִפֶּת (*yepheth*) and is derived from the root פָּתַח (*pathah*) to spread, to enlarge ; and signifies therefore *enlargement* or *enlarger*. The derivation of the name is beautifully brought out, in Noah's prophetic declaration regarding Japheth ch. ix. 7, "God will enlarge Japheth," which reads in the original יִפֶּת לִיפֶת־הוּא (Yaphet leyepheth) literally, "will enlarge the enlarger," where the reader will

perceive there is a *paranomasia* or a play upon the two words namely, the verb and the name derived from it. This rhetorical, figure is very common in the Hebrew Scriptures, and we shall have occasion to notice some very beautiful ones.

The appropriateness of the name "Japheth" becomes strikingly apparent, in the remarkable fulfilment of Noah's prophetic declaration as set forth in the above quoted passage, Japheth had seven sons whilst Shem had only five, and Ham only four. From his seven sons, the whole of Europe and a considerable part of Asia were originally peopled, and have ever since been occupied by their descendants, some probably also crossed over to America, by Behring's Straits, from Kamschatka. When this wide extent of territory is taken into consideration, it may truly be said of Japheth that he was an *enlarger*.

Now, the names we have noticed which are so highly significant in Hebrew, are perfectly meaningless in any other language unless one standing in close relation with the Hebrew. As an illustration let us take the familiar name *John*, what is its meaning in English? Nothing; it has been adopted from the Greek *Ἰωάννης*. Well, what does it mean in Greek? Nothing likewise; it has been derived from the Hebrew, where it occurs under the form יְהוֹחָנָן (*Yehochanan*), and where it is no longer a meaningless word but a compound of (*yeho*) a part of the sacred name (*Jehovah*), and (*chanan*) is *merciful*—namely, *Jehovah is merciful*. The name occurs several times in the Old Testament, and is expressed in the English version—"Johanan." See 1 Chron. v. 35, 36. English version, ch. vi. 9, 10. The same is also the case in secular names, as, for example, the name *Hannibal*, its meaning is only to be found in its native tongue—namely, חַנִּיבַעַל (*Channibaal*), *i. e.*, *the mercy or favour of Baal*; it was a common name among the Carthaginians.

Most of my readers, no doubt, will now think that these early Bible names are conclusive proof of the Hebrew being the spoken language when these names were given. And, indeed, this was the general opinion of the ancient Jewish and Christian writers, who maintained that, inasmuch as the race of Shem did not participate in the impious work of the building of the tower of Babel; they preserved the language which had come down to Noah from the earliest age. The same opinion has prevailed among most writers up to comparatively recent times, and is still maintained by very many at the present time. It is not my intention of taking up much space by quoting authorities, but I may just quote a writer who is well known on this continent. George Bush, late

Professor of Hebrew and Oriental Literature, New York City University, in his Commentary on Genesis, in his remarks on the passage: "And the whole earth was of one language, and of one speech," observes: "That this language was the Hebrew, is, we think, in the highest degree probable, though the historical proofs necessary to demonstrate the position, have not been preserved to us. It appears quite evident that throughout Mesopotamia, Babylonia, Assyria, Syria, Palestine, Arabia, and Ethiopia, there was at some distant period but one language. But this region is admitted to have been the original seat of the post-diluvian inhabitants of the earth. The language there spoken, therefore, was in all probability the language of Noah, and the language of Noah can scarcely have been any other than that of the antediluvians, and that this was the Hebrew, cannot well be doubted if we consider the names of the persons and places mentioned in the early history of the world are as pure Hebrew as the names of Abraham, Isaac, and Jacob, or those of Solomon and Malachi. Thus Adam, Eve, Cain, Seth, Abel, Eden, Nod, Enoch, &c., are all words of purely Hebraic form, structure, and signification."

It is, however, suggested by many modern critics, that these terms might be mere translations from more primitive terms, a supposition which we are bound to admit to be possible; yet is altogether improbable. The great precision with which Moses narrates events in the early history of the human race, has ever called forth the universal admiration among all classes of Bible readers. It is, therefore, not likely that the sacred historian who is so precise in all his descriptions would have altogether passed over unnoticed such an important point as that of having translated all the names of persons and places from a pre-existing language. That he has not been guilty of such a neglect, we have indisputable proof, for, whenever the name of a place had been changed he invariably stated the fact. Thus, for example, Gen. xiv. 7: "And they returned and came to En-mishpat, which is Kadesh." Here we have noticed that the more ancient name "En-mishpat," *i. e.*, *well of judgment*, had been changed into "Kadesh," *i. e.*, *holy*, probably to commemorate some religious acts that were performed there. The fountain still exists in the desert of Sin, and is now called *Kudes*. In verse 8 we have another example, "the King of Bela (the same is Zoar.)" The reader will find the reason why the name was changed on referring to ch. xix. 20, 21, 22. The name "Zoar" signifies *smallness*. In ch. xxiii. 2, we have another striking example: "And Sarah died in Kirjath-Arba; the same is Hebron in the land of Canaan." Now קִרְיַת (Kirjath) signifies *the city of*, and אַרְבַּע (*Arba*) is the name of a chief of the Anakim, an

ancient race of giants, who lived in the neighbourhood. It most likely was the birth-place of *the chief Arba*, and was called after him. In ch. xxiii. 19, this city appears under the name of "Mamre." "And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre, the same is Hebron." Mamre and his two brothers, Eshcol and Aner, were great landed proprietors; and, no doubt, the first named being probably the oldest and richest of the three, changed the name of the city, and called it after himself. Later, however, its name was again changed into "Hebron." The Hebrew word **חֶבְרוֹן** (*Chevron*) signifies *society, association*, and it received probably this name as it increased in population and importance.

We shall only quote one example more. Jacob, after his nightly vision, took the stone upon which he had laid his head, and set it up for a monument, "And he called the name of that place Beth-el (*i. e.*, *the house of God*), but the name of the city was at first Luz." The Hebrew word **לֹזֶז** (*Luz*) signifies *a hazel shrub*, and received probably its first name from this kind of shrubs abounding in the place. Now, with those examples before us, is it not reasonable to suppose that if Moses had translated the names of persons and places to a certain period, he would likewise have given some hint that these are not their original names? But as no such hint is any where given, and so far, all philological investigations have failed to discover the more ancient names, it certainly cannot be regarded as a stretch of imagination, to view these early names as the primitive terms.

But apart from those early names, the Hebrew language itself bears indisputable marks of a primitive language. Some of these marks, neither time nor the onward march of learning and civilization could eradicate. Let us briefly refer to a few, and the first we shall notice will elucidate the passage in Gen. ii. 19. "And the LORD God formed out of the ground every beast of the field, and every fowl of the air; and brought *them* to the man to see what he would call them: and whatsoever the man called every living creature, that *was* its name."

Modern criticism has found much to object to in this passage, it will, therefore, receive careful treatment in the Commentary, for the present we take up only that part which bears on the subject under consideration. Adam, in bestowing the names on the different creatures, would naturally be guided by some peculiarity that he had observed, and gave such a name which at once expressed the peculiarity. We shall only adduce a few examples. Thus having heard the cooing of the *turtle-dove*,

he called it תֹּרֵר (*tor*), hence the Latin *turtur*. Again, having heard the call of the partridge to its mate or young, he called it\* קָרָא (*kore*), in imitation of *its call*. The raven or crow, he called from its dark colour, עֵרֵב (*orev*) *the black bird*.

But by far more frequently the names are expressive of some propensity; thus *the stork* is called חֲסִיד (*chasid*), *the affectionate bird*. The kindness of this bird towards its parents and young has become proverbial among the ancients. *The pelican* is called קָאֵת (*ka-ath*), *the disgorging*, because it can disgorge from its crop or sack which it has under its throat anything indigestible which it has swallowed. *The camel* is called גַּמַּל (*gamal*) *the requiter*. This animal has become proverbial for its relentless spirit: it never forgets an injury. Basil, who travelled much in the eastern countries, says, "What animal can emulate the camel's resentment of injuries, and his steady and unrelenting anger?" And Bochart, the greatest authority on the natural history of the Bible, in his work *Hierozoicon*, gives some very amusing illustrations of this animal's doings. *The lion* is called אַרְיֵה (*aryeh*), *the tearer*, from the ferociousness with which he attacks his prey. "When the lion," remarks Buffon, in his *Natural History*, "leaps on his prey, he gives a spring of ten or fifteen feet, falls on, seizes it with his fore-paws, tears it with its claws, and afterwards devours it with his teeth." The boldness, strength, and ferocity with which the lion tears his prey is frequently alluded to by both sacred and secular writers. We might adduce any number of examples, but these few will suffice.

Bochart and many other writers strenuously maintain that the names of the animals and birds which are found in the Hebrew Scriptures, are the very same which Adam bestowed upon them, and that these, for the most part, are significant. Josephus says: "God brought to Adam the several species of animals, exhibiting them to him, male and female, and he imposed upon them names by which they are even now called." And the statement of the sacred historian, "and whatsoever Adam called every living creature, that was the name thereof," implies that the names were so well given, that there was no necessity of any change being made: they were in every respect suitable. This circumstance, then, likewise points to the Hebrew being the primitive language.

And this is by no means all. When we come to examine the peculiarities of the Hebrew language, we find many

\*It is well to observe here, that the *names* as originally pronounced may even have approached nearer to the sounds of these birds. By the introduction of the present vowel system the pronunciation may possibly have been slightly changed.

unmistakable indications of infancy, such as might naturally be looked for in the language employed in the childhood of the human race. Let us refer to a few of these.

It is well known when children first begin to speak, they make use of incomplete sentences, employing just sufficient words to make themselves understood. In a similar manner the ancient Hebrews, frequently omitted such words which are easily supplied from the context. Hence we have so many words printed in *italics* in our version of the Bible. This elliptical mode of expression seems to have become so deeply rooted in the language, that we find it still commonly employed even in the latest books of the Old Testament. Thus, for example, in Hebrew the verb *הָיָה*, (*ha-yah*,) *to be*, when used as a mere *copula*, is never expressed, as, “and darkness *was* upon the face of the deep;” “and God saw the light, that *it was* good;” “and every tree in which *is* the fruit of a tree.” (Gen. i. 2, 4, 29.) *I am* the LORD. (Exod. vi. 2.)

Frequently too, nouns are often omitted after certain verbs, the verb itself being supposed to suggest the required noun. Thus, for example, after the verb *to bear*, the reader will often find the noun *children* printed in italics; and after the verb *to kindle*, the noun *anger*, after *to stretch forth*, the noun *hand*; after *to establish*, the noun *covenant*, &c.

The verb “represent,” has no place at all in the language; hence we have the expressions: “The three branches *are* three days.” “The three baskets *are* three days.” (Gen. xl. 12, 18.) That is, *represent* three days.”

Sometimes, indeed, several words require to be supplied in order to complete the sentence. As, for example, “and to every thing that creepeth upon the earth, wherein there *is* life, *I have given* every green herb for meat.” (Gen. i. 30.) “And Adah bare Jubal: he was the father of such as dwell in tents, and of such as *have* cattle.” (Ch. iv. 20.) *Is* not the whole land before thee.” Separate thyself, I pray thee from me: if *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left.” (Ch. xiii. 9.) “And Pharaoh said to his servants, can we find *such a man* as this *is*, a man in whom the Spirit of God *is*?” (Ch. xli. 38.) Let us take an example from one of the later books:

“ Instead of my love they hate me :  
But I give myself unto prayer.” (Ps. cix. 4.)

The words in italics are not in the original, and if the reader will read the passages without them, he will at once perceive how childlike the expressions are. Then, again, many of the Hebrew verbs furnish a striking illustration of the gradual

development of language, displaying as they do how the primary idea gradually expanded itself, and produced accessory significations. This part of philology is not only highly important, but at the same time also exceedingly interesting, and should receive the student's careful attention. We will subjoin a few illustrations.

The verb **חָרַב** (*charav*) evidently expressed primarily the idea *to cut, to carve*, from which probably is derived the Latin verb *carpo*, to cut up, and the English verb *to carve*. From the primary idea of *cutting or cutting up*, the verb gradually assumed also the significations *to destroy, to lay waste, to be desolated*. Then, again, as by cutting, the sap of a tree or the water from land is drained off, the meaning of the verb becomes still more expanded to express also, *to be dry, or to be dried up*. Then again, by using the same consonants, but merely pronouncing them with different vowels, we have the noun **חֶרֶב** (*cherev*), denoting *a sword, a knife, a pickaxe, a battering ram*, in fact the instruments with which *the cutting, the draining, the laying waste* is affected.

The primary signification of the verb **כָּסָה** (*casah*) is, *to cover*, hence also *to clothe oneself*, namely by covering oneself with a garment; thus, also, *to conceal, to keep secret*, that is, by covering up as it were *a matter or thing* from being seen or heard; then again, *to pardon, to forgive*, from the idea of covering an offence.

Sometimes, by the expansion of the primary idea, a verb even assumes two opposite meanings. Thus the verb **בָּוֵא** (*bo*) primarily simply expressed the idea *to move*. Hence, when employed in moving to a place, it became to denote *to come, to enter*, but when used in moving from a place it assumed the signification *to go*.

One more example. The verb **רָפָה** (*raphah*) expresses the fundamental idea *to mend, to repair*, hence when the verb is employed in reference to restoring to health, it assumed the signification *to cure, to heal*. Then again, as with the Hebrew, sin was regarded as a *moral disease*, the verb was also employed to express forgiveness, hence, *to forgive to pardon*. Thus, for example, "Return, ye backsliding children, and I will pardon (Eng. vers. "heal") your backslidings." (Jer. iii. 22.) "And the LORD hearkened to Hezekiah, and pardoned (Eng. ver. "healed") the people." (2 Chron. xxx. 20.) As regards the last passage, it appears from the two preceding verses that a multitude of the people had not cleansed themselves before eating the passover, Hezekiah therefore offered up a prayer on their behalf, and the LORD hearkened to the prayer of Hezekiah "and pardoned the people."

These few examples will suffice to give the reader some idea

how in the infancy of language words were made to serve to express various shades of signification, leaving the precise meaning in any given passage to be indicated by the context. Hence the utmost necessity of carefully attending to the context in translating from the Old Testament. It is admitted by the most ardent admirers of our version, that owing to the translators not having paid sufficient attention to this most important point, so many passages are rendered altogether unintelligible, and in some cases even contradictory.

We can easily conceive, that in the earliest stage of man's existence, he would view the objects surrounding him as belonging either to the masculine or feminine gender, the idea of an object belonging to neither of these two genders, would hardly have entered an untutored mind. Accordingly we find that the Hebrew and, indeed, the whole family of languages to which it belongs, have only two genders, and to these every object whether animate or inanimate must belong. In course of time some objects which are neither masculine nor feminine by nature were used by writers sometimes in one gender and sometimes in the other, and hence are by grammarians called *common*, but the *neuter gender* of many Indo-European languages is of a much later origin, and was altogether unknown to the people belonging to the Semitic family. Here, then, we have another proof of the great antiquity of the Hebrew language.

Another indication of the Hebrew being the primitive language is, its *paucity of adjectives*, which necessitates the use of abstract nouns to supply the place of the wanting adjectives, thus *a false witness* is, in Hebrew, expressed by *witness of falsehood*; (Deut. xix. 18,) *a precious stone*, is expressed by *a stone of grace*. (Prov. xvii. 8.) The paucity of tenses in the verb bears even stronger testimony to Hebrew being the first language of mankind, than the paucity of the adjectives. The Hebrew has only *two tenses*, namely, *a preterite* and *a future*. The former is used to express either an action as having taken place at any time previous to the time of speaking, or as taking place at the time of speaking, so that the verb לָמַד, (*lamad*,) may either mean *he learns* or *he has learned*, as the context requires, whilst the latter is used in reference to an action that will take place at some future time. Here then we have as simple a division of time as possibly could be made, just such a division as might naturally be expected to be made in the origin of language. This mode of dividing *the time* has been aptly illustrated by comparing *time* to a straight line continued *ad infinitum*. For example, if we draw a straight line from left to right,  $A \quad C \quad B$ , the letters  $A \quad B$  would indicate the indefinite extent of time. If we now suppose, a person stand-



ing at the point *C*, that part of the line from *C* to *A* would represent to him the *past time*, whilst the portion from *C* to *B* would represent the *future*. But an event may have taken place at a more remote or a nearer time; this will easily be indicated by shifting the stand point *C*. If nearer to *A*, the *past* will be shorter, and the *future* longer, and so *vice versa*. Upon the position of the time called the *present*, depends therefore the length of the *past* and future, which makes the *present tense* the most important part of the speech. Next in importance comes the *past tense*, for the chief use which man makes of the faculty of speech with which God has endowed him is, to communicate facts or occurrences which have come under his observation to others, hence no doubt it is, that the *root* or *primary form* of the verb is found in Hebrew, in the *preterite*, which, as we have seen, expresses both the *present* and *past*.

The peculiar mode of expressing the *imperfect*, or what might more appropriately be called the *historic tense*, is evidently of a later origin, and distinctly marks a gradual development of the language.

We might pursue this subject still further, and adduce yet more peculiarities pointing to the Hebrew as having been the primeval language, but sufficient has been said to enable the reader now to form an intelligent opinion. When a critic pronounces against a theory, he certainly ought to be prepared to suggest something which he, at least, considers more plausible. But here some critics have distinctly asserted that the Hebrew cannot lay any claim to the honour of being the original language, but are not prepared even to suggest any other. Indeed, it would be impossible to name a language outside the languages composing the Shemitic family which possesses such characteristics of childlike simplicity as the Hebrew, a simplicity which not infrequently renders translation very difficult.

There are a few writers who have brought forward the \*Sanskrit as a rival to the Hebrew. But the structure of the Sanskrit is altogether too perfect, and we may add too artificial for a primitive language. Here we no longer find only two genders as in the Shemitic family, but also a *neuter gender*.

The dual in Sanskrit is used both with nouns and verbs, whilst in Hebrew, with few exceptions, it is only employed with things which consist of two by nature, as *hands, feet, wings, &c.*, or which are made double by art, as a *pair of tongs, a pair of scales*; with verbs it is never used.

\*The term Sanskrit or Sanscrit denotes *thoroughly done* or *finished*, and is the ancient language of the Hindoos, in which their sacred literature, and the greatest portion of their ritual, scientific, political, and legal works are written. It belongs to that stock of languages commonly called Indo-Germanic or Indo-European, which embraces the Indian, the Medo-Persian Græco-Latin, the Germanic, the Lithuanian-Sclavonian, and the Gallo-Celtic families.

Most languages are contented with six *cases*, but the Sanscrit has no less than *eight*, namely: besides, the ordinary cases also, *an instrumentalis and locative*.

The Hebrew, we have said, has comparatively but few *adjectives*, such is not the case in Sanscrit; and, as regards *the verb*, it is by far more complicated than in Hebrew. In fact, the whole structure of the Sanscrit grammar, from beginning to end, betrays a development and state of high culture, such as one would hardly expect to find in a language claiming to be the primitive language of mankind.

Whatever doubt, however, may exist regarding to which language is to be assigned the honour of being the primitive tongue, this much is certain, that the most ancient and venerable books which the world now possesses, are written in Hebrew; and this circumstance is, by many writers, looked upon as another proof arguing in favour of that language.

Modern linguistic researches have now, almost beyond a doubt, established the theory of one primitive Asiatic language. This theory coincides with the statement of the sacred historian as recorded in Gen. xi. 1: "And the whole earth was of one language, and of one *kind of words*," which, after all, is the essential point, since Scripture is altogether silent as to which language it was. The question, whether this language was the Hebrew or any other Asiatic language—as I have already stated—does, therefore, in nowise affect the authenticity of Scripture. Yet, until critics can produce a language more simple in its structure, and more childlike in its expressions than the one in which Moses wrote, I must still hold to the opinion that Hebrew was the original language.

Of much greater importance, however, is the question regarding the origin of language itself, which, for many centuries past, has engaged the attention of so many philosophers and philologists, and called forth so much ingenuity in the endeavour to solve the difficult problem. Now, here we have to consider two prevailing opinions, one which holds language to be of Divine origin, and the other regarding it as the gradual invention of man. Those holding the latter hypothesis endeavour to trace *how words originated, and why a certain object was called so and so*; but I believe I express the universal opinion when I say that, although treatises and books innumerable have been written on the subject, we have so far nothing more substantial than mere conjectures, more or less differing from one another. Those who hold the former hypothesis maintain *since man came a perfect creature from his Maker's hands, he must have been endowed with language, as this faculty forms a peculiar and noble characteristic of man, which, strictly speaking, is denied to the brute creation*. That

this argument is a common sense one, I think every unprejudiced person will readily admit. But, is it not likewise sustained by Scripture? I think it is, although it is commonly believed that Scripture is altogether silent upon this subject. Let us see. In the above argument, *the faculty of speech* is set forward as a characteristic of man, it being denied to the brute creation. Now, does this arise from any existing difference in the organs of speech, or from a radical difference in their respective intellectual powers? Some anatomists have maintained "that there is an essential imperfection in the organs of utterance of all the brutes, as far as articulate sounds are concerned, for which they are not qualified, though extremely well calculated for giving out long and continued sounds." It is, however, well known that certain birds may be taught to utter not only words, but long sentences with tolerable distinctness, from this it appears that the animal tribes are not completely destitute of the organs of articulation, and the cause why they never attain the proper use of articulate speech is rather to be sought in an *intellectual* deficiency than in a *corporeal* one, and this is precisely what Scripture teaches in the following sublime passage :

" Surely there is רוח (ruach) a spirit in man ;

And נשמת (nishmath) the breath of the Almighty hath given them understanding." (Job. xxxii. 8.)

This passage has been freely, but beautifully rendered by Thomas Scott, in his "Book of Job in English Verse."

" But wisdom is a gift, the breath divine  
Moves on the soul, and calls the light to shine."

Now here I would draw the reader's particular attention to the two terms רוח (ruach) "spirit," and נשמה (neshamah) "breath," employed in the above passage.

The word "ruach" has various shades of signification, and as we will presently show, differs materially from "neshamah." Thus it denotes the Spirit of God, as Gen. i. 2, "and (ruach) the Spirit of God moved upon the face of the waters." Again it is used to denote the wind, as Gen. viii. 1: "And God made (ruach) a wind to pass over the earth." In Eccles. iii. 19, it is applied to man and beasts: "For that which befalleth the sons of men befalleth the beast; even one thing befalleth them: as the one dieth, so dieth the other; yea they have all one (ruach) "breath." So again verse 21, "Who knoweth (ruach) the "spirit" of man that goeth upward, and (ruach) the spirit of the beast that goeth downward to the earth?"

The word "neshamah" on the contrary denotes, according to Scripture usage, God's own Spirit, and as this "neshamah" has

according to Gen. ii. 7, been breathed into the nostrils of Adam by which he became a *living creature*, hence the word is also applied to man, for it is by possessing it that man bears the image and likeness of God, and immeasurably exalts him above the brute creation. In my "Treatise on the Immortality of the Soul" I have given all the \*passages in the Old Testament where the term "*neshamah*" occurs, and in every instance found it only applied either to God or man, and it is only by a mis-translation in our version where it is rendered by "breath," that this exceedingly important point is lost sight of. Let us examine a few passages. In Deut. xx. 16, we read: "But of the cities of these people, which the Lord thy God hath given thee for an inheritance thou shalt not save alive any "*neshamah*" *human being*," *i. e.*, any one that has the (*neshamah*) Spirit of God within him. In the English version it is freely rendered "nothing that breathed," which would include also the animals; but the following verse distinctly shows that the term (*neshamah*) only refers to "human beings." "But thou shalt utterly destroy them, *namely* the Hittites and the Amorites," &c. In accordance with this command we read Josh. x. 40, that Joshua "left none remaining alive, but utterly destroyed every (*neshamah*) human being." (English version again, "all that breathed.") See also 1 Kings xv. 29; xxvii. 17. The book of Psalms closes with the beautiful exhortation: "Let every (*hanneshamah*) human being praise the Lord. Praise ye the Lord." (Ps. cl. 6). It will be seen that in these passages *human beings* are designated by the very term which is employed in Gen. ii. 7, as having been breathed into the nostrils of Adam by which he become a *living creature*. I have stated that in every instance where the term *neshamah* occurs in the Old Testament it is either applied to God or man. In Gen. vii. 22, at first sight it is apparently also extended to the animals, but on a closer examination of the passage, and when taken in connection with the preceding verse, it will be found that such is not the case. The passage, beginning at verse 21, reads, "And all flesh died that moved upon the earth, both of fowl and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man." Then verse 22 goes on to say, "All in whose nostrils was *נשמת רוח חיים* (*nishmath ruach chayyim*) the breath of the spirit of life, of all that was in the dry land died." The expression, "*In whose nostrils was the breath of the spirit of life*," evidently is only explanatory of "every man," and the end of verse 21, for the destruction of the animals has already been described in the former part of the verse. The sacred writer,

\*The passages will also be given in the Commentary on Gen. i., where this subject is more fully treated.

having stated that all inferior animals had perished, then goes on to say, "And every man, every one in whose nostrils *was* the breath of life;" and in order to make the declaration more emphatic he adds, "of all that *was* in the dry land died." In the original, we may also remark the phrase, "and every man" at the end of verse 21, is separated from what precedes by one of the two chief pause accents in the language, which shows that this phrase forms an independent sentence; in the English version it is punctuated by a *comma* instead of a *semicolon* or *colon*, which are the proper equivalent to the Hebrew accent. In the above quoted passages I have rendered the term "*neshamah*," by *human beings*, to show that it refers exclusively to *man*, as the rendering *living creature*, or *living being*, given in the Lexicons, or *everything that hath breath*, given in the English version, might be taken as including the animals also.

Whatever resemblance, therefore, the human frame may bear to that of some animals—and naturalists, probably for convenience sake, class *man* among the animal kingdom—the (*neshama*) *spirit* which God breathed into his nostrils at his creation, will ever form a dividing line between the two which no ingenuity of reasoning will be able to remove. Scientists may argue and write as long as they will about man's gradual development from lower orders, but until they can satisfactorily show how he obtained his reasoning powers, to form ideas and intelligibly express them in language, and that not only in one way but various ways, the truth of the Scripture assertion,

"And נשמת (*nishmath*) the breath of the Almighty hath given them understanding,"

remains unshaken.

Some writers, indeed, have laboured hard to scrape up a close relationship of the orang-outang with the human family, on the ground, as they say, that he possesses reasoning powers. \*Lord James Burnett Monboddo, for example, separated the orang-outangs from the family of monkeys, and classed them with the human family, on account of their possessing, as he asserts, certain reasoning powers. He observes: "If nothing else will convince me that the orang-outang belongs to our family, his using the stick as a weapon of defence would be quite sufficient. The animal which uses it, must know, in the first place, the nature of the wood, that it is a hard body ;

\* Monboddo was a Scottish lawyer, and author of several works. He was born at Monboddo in Kincardineshire, in 1724. In 1767 he was raised to the bench by the title of Lord Monboddo. He died in 1799. His first work was on the "Origin and Progress of Language," a heretical and eccentric production, though not without some merit. He also wrote a work on "Ancient Metaphysics."

secondly, that every hard body which with force comes in contact with another body makes an impression which may inflict an injury ; thirdly, that the art to make the impression most severely depends on the proper thickness and length of the stick held at one end. All these ideas the orang-outang must have obtained from observation and experience before he would use a stick as a weapon. Whether he has attained so far in the art of warding off the blows of an enemy, I cannot say." (The above extract is a translation from the German, as I had no English edition).

I am unable to say whether Lord Monboddo obtained his information of the orang-outang using a stick for defence from personal observations, or whether he obtained it from such sensational works as "The Lion Hunter," "The Orang-outang Hunter," &c., which generally give the most exaggerated accounts, in order to make the book more saleable. But supposing it were really the case, it would be no more evidence of the orang-outang possessing reasoning power, than other animals which make use of their horns or other parts as weapons of defence, unless we suppose that a bull in using his horns, and a serpent its fangs reason in a similar manner. If, indeed, naturalists will take *instinct* for *reason*, the result would by no means be very complimentary to them, for in that case animals would prove more expert scientists than they themselves. What botanist could tell at sight whether a plant, which he had never seen or heard of before, contained noxious properties or not? Such information he could only obtain by first experimenting upon it. An animal, on the contrary, would either at once feed upon it as suitable for food, or turn away from it as unfit to eat. This is nothing more than *instinct* which the Allwise Creator has implanted in the animal not possessing the faculty of reason or understanding by which it could discover what is good or injurious. The human being, on the contrary, who is gifted with *understanding*, does not possess that *instinct*, for he can through the exercise of his reasoning powers, discover what is good or injurious. As animals are guided by *instinct* what to feed upon, so are they likewise by the same instinct guided how to defend themselves. They have no variety of defences, because they have not the understanding to choose which would be the most effectual. Man, on the contrary, when he sees that one mode of defence fails, his understanding prompts him to try others.

But it may be said, that although Scripture speaks of the *understanding* being the gift of God, it nowhere speaks of man being endowed with *language* by his Creator. Certainly not, this is not affirmed in so many words, nor do we think such an affirmation necessary, since what is recorded in the three

first chapters of Genesis is most explicit and decisive enough upon this point. Indeed, from the manner in which the events are recorded in those chapters, it seems quite evident that the sacred writer considered the fact quite self-evident and sufficiently established to require any other notice or testimony than that which the plain narrative itself affords. Thus it is recorded in Gen. ii. 20: "And the man gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for the man there was not found an help meet for him." What more direct proof can we possibly have than is furnished in this verse that Adam must have been endowed with language by his Creator at his creation, for it will be seen that the naming of the animals is here stated to have taken place even before the creation of Eve. And even this is not the first indication of Adam possessing language immediately after his creation, for the sacred narrative informs us, that on his being placed in the garden of Eden, "the LORD God commanded the man, saying, of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (verses 16, 17). Adam, then, must have had language to understand the force of the commandment, otherwise he could not have been held responsible to keep it.

To what extent our first parents were endowed with vocal powers it is impossible to say: all we wish to establish is, that God endowed man at least with the principal elements of language to enable him at once to express in speech the emotions of his mind. We find, however, throughout the Scriptures God never employing supernatural power, so long as an object could be obtained by natural means, and hence, we may reasonably infer, that here also He exercised His mighty power only so far as was absolutely necessary in bestowing upon man just so much language as his immediate wants required, leaving the further cultivation of it to be carried on by the exercise of his own intellect. This appears to me to be the only reasonable solution of the problem regarding the origin of language. All attempts to account for its origin in any other way, have hitherto resulted only in miserable failure, and we may safely say will fare no better in future. August Schleicher, a well known German philologist, remarks, in his work on the German language: "The enquiry concerning the origin of language, (*Entstehung der Sprache*,) lies beyond the limits of philology, *i. e.*, the science of man considered in his entire nature. \* \* As regards the mysterious origin of roots and their signification, or, in other words, the origin of language itself, we do not even venture to conjecture. For here the etymologist loses the ground from beneath his feet, which he

has hitherto so confidently trodden. The formation of roots itself lies beyond the limits of philology, for language must first be in existence before the study of it is possible. The doctrine of the origin of language must therefore be excluded from the science of philology, just as the origin of simple elementary matter from physical science."

Baron von Humboldt speaks more decisively on the subject. He very properly remarks: "There could be no invention of language unless its type already existed in the human understanding. Man is man only by means of speech, but in order to invent speech he must be already man." By which, of course, he means that he must have been so endowed by his Maker, as to be able by his understanding to form words suitable to express his mind. Hence we find the ancient Greek poets also calling *man* simply by the epithet, "*μέροπος*," *i. e.* the *speech-gifted*. On a subject of so much interest, not to say of importance, I am desirous to have my opinion well fortified with authorities; the reader will, therefore, excuse my quoting the views of a few other writers.

Calmet remarks: "Moses represents Adam and Eve as the stock whence all nations spring. He describes them as reasonable and intelligent persons, speaking and giving names to things. Now, if we admit God as the Creator, there is no difficulty in acknowledging him to be the author of the language of the first man, and it is difficult to conceive of his attaining the power of language without Divine inspiration." (See Dictionary of the Bible, article "Language.")

Prof. Bush, in his Commentary on Genesis, says: "The imposition of names upon the animal creation by their new master might likewise be intended to call into play the vocal powers with which he was endowed. He must early have acquired the use of language, as an associate would have been given him in vain, unless they could have communicated with each other by medium of speech, they would have been deprived of all the pleasures arising from rational and social intercourse. If language was heaven-taught, and certainly the human faculties appear unequal to its invention, no period agrees so well with the revelation as that when Adam formed the vocabulary of the living creatures."

Dr. Kalisch, in his Commentary on Genesis, observes: "Language is, indeed, the spontaneous emanation of the human mind; it is implanted in his nature, in furnishing man, besides his external organization, with reason and imagination, God bestowed upon him the principal elements for communication by speech, it is as natural a function of his intellect as reflection; intelligent speech is one of the chief characteristics of man; \* \* \* the germ was bestowed by God, man had to do no more than cultivate it."



Prof. Max Müller, in his first series of Lectures, p. 327 also contends that "man could not, by his own power, have acquired the faculty of speech, which is the distinctive character of mankind unattained by the mute creation ;" and then goes on to confirm his proposition by giving the same quotation from Humboldt's writings, which I have above given. The author of the "Study of Words" takes a similar view as Humboldt ; "God gave man language," he says, "because he could not be man without it."

Dr. Leland, a well-known and able writer, remarks : "From the account given by Moses of the primeval state of man, it appears that *he was not left to acquire ideas in the ordinary way*, which would have been too tedious and slow, as he was circumstanced, *but was at once furnished with the knowledge which was then necessary for him. He was immediately endowed with the gift of language, which necessarily supposes that he was furnished with a stock of ideas*, a specimen of which he gave in giving names to the inferior animals which were brought before him for that purpose ." ("Advantage and Necessity of the Christian Revelation," vol. ii. ch. 2, p. 19 of the 8vo. ed.)

Dr. Samuel Johnson was of opinion that language "must have come by *inspiration*, and that *inspiration* was necessary to give man the faculty of speech, to inform him that he may have speech, which, I think, says he, he could no more find out without *inspiration* than cows or hogs would think of such a faculty." ("Boswell's Life of Johnson," vol ii. p. 447.)

We might yet fill quite a number of pages with quotations from authors who expressed similar views, but we think that sufficient has been said for the reader to form now for himself an intelligent opinion on this subject. Those who desire to read still more upon this point may consult the very interesting pamphlet of Dr. John Ellis, entitled *An enquiry, whence cometh wisdom and understanding to man?* p. 8 &c., also Dr. Davis's *Note 5, on Cicero Tuscul. Disput. lib. i. cap. 25.* Likewise Walton's *Proleg.* iii. 26 ; Eusebius's *Præparat. Evangel. lib. xi. cap. 6* ; and Rowland's *Mona Antiqua Restaurata*, p. 293.

#### THE ART OF WRITING.

There can be no doubt that the first step in the art of writing was, to convey ideas by picture representation or hieroglyphics. The names of the Hebrew letters bear testimony to this for the name of each letter is a perfect Hebrew word denoting the hieroglyphic or picture representation from which it was originally derived, and to which some of the letters do still bear a resemblance. Thus, for example, the name of the

first letter Aleph, denotes *an ox*, the name of the second, Beth, *a house*, the name of the third, Gimel, *a camel*, and so on.

The transition from picture writing to letter writing was, no doubt, gradual, and it would prove, therefore, but a futile labour in attempting to seek the origination of the *first letters*. All ancient writers, however, attribute the invention of alphabetical writing to some very early age, and to some country in the east. The Phoenicians ascribed its invention to *Thaaut*, the Chaldeans to Oannes, the Egyptians to Thot or Hermes, thus bearing testimony that the invention of the art of writing went further back than the beginning of history. Hence Pliny declares also, that the use of letters must have been eternal, *i. e.*, extremely ancient, *ex quo apparet aeternus literarum usus*. "Hist. Nat." vii. 56.

This testimony of heathen writers is very important at the present time, for ever since Wolf began to dispute the antiquity of the Homeric poems (*"Prolegomena ad Homer,"* p. 50) on grounds which he endeavours to deduce from the History of the Art of Writing, some of our rationalistic writers have taken the key-note, and began to apply his arguments to the Pentateuch, endeavouring thus to invalidate the antiquity and genuineness of it. Here are a few of their assertions: Hartman says: "Not till the period of the judges when they reposed in their fortunately won possessions, were they able to advance in the path of civilization, and to obtain from their diligent neighbours the precious gift of the art of writing." Thus asserting that the art of writing was not known in the Mosaic age. Von Boblen goes still further, he asserts that the highest date for Semitic writing among any of the Semitic tribes is scarcely ten centuries before the Christian era, and that even this is by no means certain. "Whoever guesses more," he goes on to say, "he may guess indeed, and easily add a thousand years, since, without solid grounds, it only depends on faith which he finds." Similar assertions are made by other writers of this school.

These assertions so boldly and confidently put forth in the face of the traditions of all the nations of antiquity, and against almost the unanimous voice of the most eminent modern writers, and I might add against common sense; and that too, without even having any solid grounds upon which they could base their arguments, can only be stigmatized as the highest piece of impertinence. No wonder, indeed, that even Vater, who may almost be called *the father* of the theory which ascribes the books of Moses to different authors, holds quite different views on this subject; he remarks: "The acquaintance of Moses and the Mosaic age with alphabetical writing is not merely possible, but more than probable." (p. 452.)

Greek writers tell us that Cadmus introduced *letters* from Phoenicia into Greece in the year 1519 B. C., which, according to the Parian chronicle, would be about forty-five years after the death of Moses : this shows that *letters* were commonly used among the Phoenicians about the time of Moses. The Rabbinical writers ascribe the invention of *letters* to Enoch the son of Jared, mentioned Gen. v. 18. They were probably guided in adopting this opinion by the etymology of the name which denotes an *instructor* or *trainer*, and not a little influenced probably by the great reverence in which this antediluvian patriarch was always held. It was said of him that he was "a man raised to heaven by pleasing God, while angels fell to earth by transgression."

Common sense teaches us, that when man began to multiply upon earth, the necessity of some mode of conveying ideas besides by speech must have soon made itself felt. How could *family records* have been transmitted without the art of writing? How could *agreements* which were to be secured to families have been made without their being committed to writing?

If a dumb person is hungry he will soon make signs to convey the idea that he wants something to eat : this is a *hieroglyphic representation by motion*. If we now go one step further, and depict these motions on some material, we have *hieroglyphic writing*.

No doubt, the writing in its primitive form, was of a very crude character; but the human mind is inventive, and progressive, there is no standing still; and the crude characters which at first occupied a great deal of time in writing would speedily be improved into more regular forms, taking less time in writing, and so, very soon, an alphabet would be established. Unless we adopt the theory that we possess more brain and more intelligence than our antediluvian forefathers were endowed with, we do not see upon what grounds we could consistently deny them the inventive powers which the human family in all ages have been known to possess. The Mosaic account, therefore, is perfectly consistent, which represents men already in the Adamic times capable of supplying their immediate wants, not only with instruments of iron and brass, but likewise capable of constructing musical instruments for their amusement and pleasure, and men that could do these things would not be long in inventing a mode of transmitting ideas.

It is, therefore, not a little surprising, that men of intelligence and professing to be critics too, with such examples of the wonderful creative power before them, which the human mind exhibited in all ages, should sneer at the Mosaic record which

alone furnishes us with a genealogical account of the human family from the earliest times.

We are asked, "Where did Moses obtain the multifarious and complicated ages of the antediluvians from?" We will not merely dismiss the question with the brief reply, that Moses was an *inspired writer*, but rather answer, that he drew his information from existing genealogical records. We must, however, be still allowed to maintain that, being an inspired writer, he could supply anything that might be wanting in the chain of descent, or correct a mistake if it occurred in the account. Such a genealogical record we have in Gen. v.: "This is the book of the generations of man." The Hebrew word סֵפֶר (*sepher*) rendered in the English version by "book," merely means *a writing, a bill, a contract, memorial, &c.*, and might, therefore, have been translated *the record*. It contains a minute chronological list of the ten generations between Adam and Noah, and embraces a period of 1556 years from the creation of Adam to the birth of Shem.

The list bears proofs of authenticity on the face of it. No imposter would have dreamed of making up such a list, for observe, it gives first the years before the birth of the first son; then the rest of the life, then the extent of the whole life. The following is a tabular view of the different ages, as given in the chapter:

Patriarchs.	Years before birth of first son.	Rest of life.	Extent of whole life.
1. Adam .....	130	800	930
2. Seth .....	105	807	912
3. Enos .....	90	815	905
4. Cainan .....	70	840	910
5. Mahalaleel .....	65	830	895
6. Jared .....	162	800	962
7. Enoch .....	65	300	365
8. Methuselah .....	187	782	969
9. Lamech .....	182	595	777
10. Noah .....	500	—	950

We must observe here that the numbers given in the Septuagint and Samaritan versions differ somewhat from those given in the original Hebrew text, but the best critics are almost unanimous in their opinion that the Septuagint and Samaritan variations are corruptions of the Hebrew text.

The longevity assigned to these patriarchs is another proof of the authenticity of the record. No imposter who was accustomed to see the age of man rarely attain to 100 years would have allotted such great ages to human beings.

But these very high ages are eagerly laid hold of to disprove the veracity of the Mosaic record. We are told that the most eminent physiologists have declared, "that an age above 200

years, even under the most favourable circumstances, is a physical impossibility. We doubt not, that this conclusion is based upon the best information at present obtainable, and is quite correct. But what information have we as to the prevailing state of the climate, mode of life, or many other circumstances that may have been conducive to longevity before the flood? And without this knowledge all that physiologists may write or say against the extraordinary vitality of the antediluvian patriarchs, is merely conjecture.

In reconciling the longevity before the flood, with the short life of mankind after it, it is all important that we start from the Scripture statement, that man came from his Maker's hand an *immortal being*, for it shows that he originally was so constituted as being capable of living for ever. But man sinned, and with sin he brought the penalty of death upon himself and his descendants. It would be vain to conjecture how this change from immortality to mortality was brought about, whether by change of constitution, or by climatic changes and other causes, the Scriptures have not revealed it, nevertheless, the fact still remains. But whilst man was doomed to die, by the great mercy of God his life was not at once curtailed to its present short period, but only when he sank from wickedness into still greater depravity, so that at last, as the sacred writer expressed it, "great *was* the wickedness of man in the earth, and every imagination" (or form) "of the thoughts of his heart was only evil continually," (Gen. vi. 5,) that the Divine decree went forth, that henceforth the span of life was to be 120 years. (Gen. vi. 3.)

And thus it was, as a writer has properly remarked, every progress in the career of sin caused a new reduction in the years of man's life; toil increased, and the years were again curtailed; the greater the interval which separated man from the happy days of Paradise, the shorter grew his life, till it was at last contracted to its present narrow limits, and became comparable to the "shadow that passes," "the cloud that vanishes," or "the dream that disappears." Thus whilst Noah lived 950 years Abraham lived only 175, Sarah 127, Isaac 180, Jacob 147, Moses 120, Joshua 110, whilst David places the usual extent of life at 70; or, under exceptional circumstances, at 80. (Ps. xc. 10).

Josephus, not always very orthodox in his explanations of miracles, defends the literal acceptance of the patriarchal ages. He says: "But let no one, upon comparing the lives of the ancients with our lives, and with the few years which we now live, think that what we have said of them is false, or make the shortness of our lives at present an argument that neither did they attain to so long a duration of life, for those ancients were

beloved of God, and (lately) made by God himself, and because their food was then fitter for the prolongation of life, might well live so great a number of years ; and besides, God afforded them a longer time of life on account of their virtue ;” [surely Josephus cannot mean here all the antediluvians, for at the time of the flood only Noah’s family was found righteous] “and the good use they made of it in astronomical and geometrical discoveries, which would not have afforded the time for foretelling (the period of the stars) unless they had lived six hundred years, for the great year is completed in that interval. Now, I have for witness to what I have said, all those that have written antiquities, both among the Greeks and barbarians ; for even Manetho, who wrote the Egyptian History, and Berosus, who collected the Chaldean Monuments, and Mochus, and Hestiaeus, and besides these, Hieronymus the Egyptian, and those who composed the Phœnician history, agree to what I here say, Hesiod also, and Hecataeus and Hellanicus and Acusilaus, and besides these, Ephorus and Nicolaus relate that the ancients lived a thousand years.” (Ant. b. 1 ch. 3, sec. 9.) Some writers in order to reconcile the patriarchial longevity have advanced the supposition that the *years* only meant *months*. But why should Moses, with the *ages* use the word שנה (*shanah*) a *year*, to express a month, when in all other places where a month is to be expressed he makes use of the regular word חודש (*chodesh*) to express it. But it is somewhat surprising that those critics should not have perceived the great absurdity that this supposition would give rise to. If the reader will refer back to the tabular view of the different ages, he will find Enos was 90 years old before the birth of his first son, Cainan was 70 years, and Enoch 65 years. Now, if the years mean only months, what is the result? We have Enos a *father* when  $7\frac{1}{2}$  years old, Cainan when not quite 6 years, and Enoch when 5 years and 5 months. Some commentators are perfectly reckless in their interpretations ; they jump at conclusions without, in the least, examining what the consequences may be.

But to return to the subject of the antiquity of the writing, from which we have been digressing.

We have stated that the antediluvian family records furnish positive proof that the art of writing must have been known before the deluge. The next indication of its existence we have in the transaction of Abraham purchasing the field from Ephron the Hittite, for a burying place. The literal rendering is : “ And the field, and the cave which *is* in it, stood to Abraham,” (*i. e.*, was made sure to Abraham,) “ for a possession of a burying-place by the sons of Heth.” (Gen. xxiii. 20). It is not easily seen how the field could have been secured to Abra-

ham's family without some writing of having paid the purchase money. It is true, the transaction was made, and the money paid before witnesses, but the witnesses would be long dead before Joseph brought up the remains of his father from Egypt to bury them in the same field, and if so he would have nothing to establish his claim to the field, unless he could do so by some written document.

The next indication of writing is the mentioning of a חתם (*chotham*), *i. e.*, a signet-ring or seal, Gen. xxxviii., 18, which Tamar asked Judah as a pledge, and upon which probably his name was engraved.

But in the time of Moses the art of writing seems to have been quite established among the Israelites. Already during their stay in Egypt there existed officers among them called שטררים (*shoterim*), *i. e.* *writers*, (see Exod. v. 15, 19,) who no doubt were so called from their occupation in writing documents for those who could not write, or executing public documents. The Hebrew word is in the English version rendered "officers," but that rendering does not convey the true meaning of the word, which is derived from the verb שטר (*shatar*;) which not only in the Hebrew but in all its cognate languages signifies *to write*, and the word *shoterim* is in reality only *the participle* of the verb, which in accordance with the usage of the language may be used as a *noun of agency*. Those "writers," carried an inkhorn in their girdle, (See Ezek. ix. 2, 3, 11,) which was so made, as being capable of holding the writing material, and a knife. (See Jer. xxxvi. 23).

In Exod. xvii. 14, God commands Moses to record the victory which Joshua gained over Amalek "in a book." Again, Num. v. 23, the priest is commanded to write certain "curses in a book;" and ch. vii. 2, 3, Moses is commanded to take twelve rods," and "write every man's name upon his rod, but upon the rod of Levi he was to "write Aaron's name." In Deut. xxiv. 1, we have mention made of a written "bill of divorcement," and so we find the art of writing frequently alluded to in other passages of the Pentateuch. To say, therefore, that the art of writing was not known in the time of Moses, is simply charging him with making statements which cannot possibly be correct.

But we may fairly ask, where was the necessity for Moses to employ the word "*shoterim*," *i. e.*, *writers*, to express *officers* in Exod. v. 6, 10, 15, 19? Is it likely that if the art of writing had not been known then, that such a word would have suggested itself to his mind? Is it not more probable that he would have employed the words סררים (*seris*) which he used when speaking of Potiphar, an "officer" of Pharaoh, Gen. xxxix. 1, and again ch. xl. 2, when speaking of the two "officers" who had sinned against Pharaoh? Besides, there are other Hebrew

words denoting *an officer* or *overseer*; that could have been employed. It appears to us quite probable that these (*shoterim*) writers of the children of Israel were appointed by the task-masters to take down the number of bricks that were daily to be made, and that they were held responsible for the proper quantity being made. Hence we read Ex. v. 14, "And the officers (lit. writers) of the children of Israel, which Pharaoh's task-masters had set over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your task in making brick, both yesterday and to-day as heretofore?" This would at once account for Moses using the word *shoterim* in preference to any other.

In the time of David and Solomon—and it is impossible to say how long before—the Hebrew alphabet had already assumed the same order as exists now; this is evident from the acrostic or alphabetical poems of which there are twelve extant in the Old Testament, viz: Psalms xxv., xxxiv., xxxvii., cxi., cxii., cxix., cxlv.; Proverbs xxx.; verses 10, 31; Lamentations i., ii., iii., iv. The form is, they consist of twenty-two lines or stanzas, according to the number of letters in the Hebrew alphabet, and every line or stanza begins with each letter in regular order as it stands in the alphabet. Thus the first line would commence with א *a*, the second with ב *b*. &c. Some of these alphabetical poems are quite perfect, whilst in some others sometimes a letter is omitted, probably arising from the author not being able to find a suitable word beginning with the letter required. Of the perfect ones we may mention, for instance, the one contained in Prov. xxx. 10, 31, where the reader, on referring to the Hebrew Bible, will find every verse to commence with the letter in regular order, Psalms cxi. and cxii. consist of ten stanzas each, every stanza having two lines, except the two last, which contain three lines each, thus making up the number twenty-two. Another alphabetical poem of somewhat different construction we have in Lam. iii., which consists of twenty two stanzas of three lines each, here each of the three lines forming the first stanza commence with the first letter Aleph, the three lines forming the second stanza commence with the second letter Beth, and so on. We may here dismiss the subject on the art of *writing*, and leave it to the good judgment of the reader whether our remarks on its great antiquity do not at once commend themselves to common sense even apart from the Scriptural testimony. The supposition, on the other hand, of some of our modern critics, that the human family could have existed for upwards of two thousand years without the means and necessity of communicating their ideas by writing, preserving all the while family records, making contracts, carrying on commerce with neighbouring countries, &c., requires, to say the least, no uncommon stretch of imagination.



## ARITHMETIC.

The necessity of some signs to express numerical value must soon have made itself, felt after man began to multiply upon earth. Transactions of various kinds would immediately follow the invention of various kinds of instruments spoken of in Gen. iv. 21, 22. Indeed, it is difficult to conceive how any large community could subsist without the necessity of some transactions that would require numerical calculations. We have already shown that genealogical records apparently were kept from the earliest times, and this, of course, implies the use of numerical characters. As any signs, however, would serve to express numbers, hence, no doubt, the letters of the alphabet were utilized for that purpose from the most primitive times. In the Hebrew, Chaldee, and Syriac, there are even at the present time no other signs than the alphabet, and in most editions of the Hebrew and Syriac Bibles, the chapters and verses are still numbered in that way, and so in the Rabbinical writings. The Arabians too, at first employed the alphabet as numerals, only later they adopted special numerical signs.

In the text of Scripture the letters are not now employed as numbers, but they are expressed by regular words, as with us, as אֶחָד (*echad*) one, שְׁנַיִם (*shenayim*,) two, &c., but whether this was the case in the very earliest manuscripts, it is impossible to say.

In the time of the patriarch Jacob we have already the large number, "thousands of myriads" mentioned, (Gen. xxiv. 60,) which clearly indicates that the mode of operating by numbers was then already known.

## MONEY.

The oldest money employed was silver, apparently cut in small bars of certain weight, for convenience sake. The largest of these was called shekel, *i. e.*, weight. There was no inscription upon it, except perhaps the number marked upon it whether it was of one, two, or more shekel, weight.

As this afforded a good opportunity to practise deception, for it was easy to make the bars of lighter weight without having recourse to the modern laborious practice, in cant language generally called *sweating*, the shekels were always weighed. Thus we find when Abraham bought the field from Ephron the Hittite, he "weighed to Ephron the silver which he had named in the presence of the sons of Heth, four hundred shekels of silver current money with the merchant." (Gen. xxiii. 16).

So the ancient Egyptians had their money in gold and silver rings, as we find depicted on their monuments, a man having a balance on his shoulder, one of the scales containing the

weight, and the other the rings. Ring money was also used among the Celts, first introduced among them probably by Phœnician merchants.

In Gen. xxxiii. 19, we have mention made of the קְשִׁיטָה (*kesitah*), which only denotes *something weighed*. The root of this word is obsolete now in Hebrew, but in the Arabic the word *kasata* denotes *to weigh justly*, hence *to be just*. It appears to have been a bar of silver of heavier weight than the shekel. We are told in the above passage that Jacob gave "one hundred kesitah," (Eng. Vers., one hundred pieces of money,) for a portion of a field. If the piece of land which Jacob bought was of as much value as that which Abraham had bought, in that case the kesitah would be the value of four shekels.

For convenience sake they had also a half shekel, called *beka*, (Gen. xxiv. 22,) and the *gerah*, which was the twentieth part of a shekel, (Exod. xxx. 13.) The latter was the smallest weight and coin in use among the Hebrews.

In later books of the Bible we find also mention made of the *maneh*, which was of the value of one hundred shekels as we learn from I Kings x. 17.

Very large sums were calculated by the *kikkar talent*, the largest weight, which was equal to 3,000 shekels.

The shekel of silver was in value equal to about 65 cents.

The shekel of gold, which was half the weight of the silver shekel, was equal to about \$4.56.

The talent of silver was equal to about \$1368.75. And the talent of gold, which was of the same weight, was equal to about \$219,008.

We find also frequent mention made in Scripture of the shekel and the talent of the sanctuary, which some suppose to have been of double value of the common shekel and talent. Others, however, think, and in our opinion very properly, that the word "sanctuary" is merely added to express an *exact weight*, in accordance with the standard maintained in the Tabernacle or Temple.

The Hebrews seem to have had no stamped or coined money of their own until the time of Simon Maccabæus, the high priest and prince, 143-136 B.C. The coins in use among them before that time were Phœnician coins.

Some of the coins of Simon and his successors have come down to us in good condition.

The shekel bears the inscription in Samaritan or old Hebrew characters on one side, "Shekel Yisrael," *i. e.* *shekel of Israel*. The letters are in the position as on coins. In the centre is the emblem of a manna pot, and above the letter "Aleph," used as the numeral *one*, to indicate either the first year of Simon's

reign, or the year of the coinage. We think the former more probable. On the other side the inscription is, "Yerushalayim kedoshah," *i. e.*, *Jerusalem the holy*, having in the centre Aaron's rod budding. The half shekel is of smaller size, but bears similar inscriptions. On one side are the words "Chatzi ha-shekel," *i. e.* *half a shekel*, with the manna pot in the centre, and the letter Aleph denoting the numeral *one* above it. On the other side are the words, "Yerushalayim kedoshah," *i. e.*, *Jerusalem the holy*, having Aaron's budding rod in the centre of the coin.

Cavedoni and some others with him think that the emblems are a cup or vase of the temple and a lily. They say that the manna pot had a cover, which the emblem on the coin has not. This is, however, a very feeble argument to put against the old and universally held opinion among the Jews that the emblem represented a manna pot and Aaron's budding rod. The cover may be flat, and in that case it would not show on the inscription of the coin. The top part of the vase differs also slightly in the coins of the different years, which would indicate that it is a representation of the manna pot which was lost when Nebuchadnezzar took Jerusalem, and of which there remained only a traditional recollection. On the other hand, if it had been intended to represent any cup or vase then in use in the temple, the facsimile of the vase would have been precisely the same on all the coins, for the Hebrews were very particular in not altering anything sacred.

In the fourth year of his reign Simon also issued copper coins. The copper shekels have the same inscriptions and emblems as the silver shekels. The half shekels, however, differ in both these particulars. On one side is the inscription "Shenath arba Chatzi" *i. e.*, *in the fourth year—one half*. In the centre there are two bunches of thickly leaved branches, and between them is a citron. On the other side, is the inscription "Ligullath Zion," *i. e.*, *the redemption of Zion*. In the centre is a palm tree and on each side of it at the base is a basket filled with dates and other fruits.

The significance of the emblems of the two bunches of thickly leaved branches and the citron, is found in the ceremonial observance enjoined Lev. xxiii. 40, "And ye shall take to yourselves on the first day." (*i. e.*, of the feast of Tabernacles, which is the feast of the fruit harvest, (see verse 39,) "the fruit of goodly trees," not ("the boughs of goodly trees," as the English version has it,) "branches of the palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days." These branches, with the fruit, formed the festal branch which every Israelite was to carry at the feast of Tabernacles, and is still observed at the present

day, at least among the orthodox Jews in Germany, &c. The following is a part of the prayer recited or chanted at the time : "As thou didst save those who rejoiced in the renewed building of the second Temple, when they carried the palm-branch, (Lulab), all the seven days in the sanctuary, so save us we beseech thee," &c. (Service for the feast of Tabernacles).

The baskets containing fruit, no doubt are emblems of the first fruit offerings, and probably also of the great fertility of the land. "Then did they till the ground in peace, and the earth gave her increase, and the trees of the field their fruit." I. Maccab. xiv. 8.

Simon coined also some quarter pieces of copper. On one side is the inscription, "Shenath arba Revia," *i. e.*, in the fourth year—one quarter. In the centre are the figures of "two bundles of branches" On the other side are the words, "Ligullath Zion," *i. e.*, the redemption of Zion, and an "Ethrog," *i. e.*, a citron, in the centre.

The smallest coin was one-sixth of a shekel, also of copper: This coin bears on one side the inscription, "Ligullath Zion, *i. e.*, the redemption of Zion, and the manna pot in the centre ; and on the other side the words, "Shenath Arba," in the fourth year, having in the centre, "a bundle of branches between two Ethrogs," *i. e.*, citrons.

We must not omit to mention that there are some coins of the above now extant, with the inscriptions in Hebrew characters, as now in use, instead of the old Hebrew character, but they are generally considered as spurious.

#### MATHEMATICS.

We have no opportunity of judging from Scripture to what extent the study of *mathematics* was carried on among the ancient Hebrews: it is, however, not probable that their knowledge went much beyond the necessary acquirements of every day life We have already seen that from the mention of such a large number as "thousands of myriads," (Gen. xxiv. 60,) in Jacob's time, the art of computation by numbers must even then have been in an advanced state. Whether the science of *geometry* was known to the Hebrews, or to what extent, before their sojourn in Egypt it is impossible to say, but the Egyptians were from a very early period acquainted with *geometry*, as attested by Herod. ii. 109. Diod. Sicul. 1 81, Wilkinson, Manners and Customs of the ancient Egyptians, vol. 1 ch. 2, p. 74, and it may reasonably be inferred that the Israelites would learn the science from them if they had no knowledge of it before. Algebra, another branch of *pure mathematics*, is of course of much later growth.

As regards the various sciences generally termed *mixed* or

*applied mathematics*, we cannot possibly form any idea to what extent they were known to the ancient Hebrews. From the very beautiful figure,

“Keep me like the little man of the pupil of the eye,” (Ps. xvii. 8.)

it is very evident that at least *optics* was not entirely unknown in the time of David. The figure undoubtedly refers to the *little image* which is formed on the *retina of the eye* of the object at which we look, and which results in sight. The beauty of this figure is entirely lost by the free translation of the passage in the English version, “Keep me as the apple of the eye,” and affords a striking example how some of the most beautiful figures of the Old Testament are entirely lost by translation.

#### ASTRONOMY.

As regards *astronomy* another branch of *applied mathematics*, there can be no doubt that some attention had been paid to this important science from the earliest time. In the time of Moses the years were solar years of twelve months of thirty days each, excepting the *twelfth* which consisted of thirty-five days. “We learn also from the enumeration of the days of the deluge (Gen. vii.) that the year consisted of 365 days. At a much later date the Hebrews, however, adopted the reckoning by lunar months, especially in religious affairs.\*

Further, in the book of Job we find several constellations mentioned, as for example ch. ix. 9, “Who made the bear (*ursa major*) Orion and the Pleiads, and the chambers of the south.” “The chambers of the south” here used to express all the stars of the southern hemisphere. We may also mention *en passant*, that the Hebrew term for “Orion” is כְּסִיל (*Kesil*) which denotes *a fool* or *an impious person*, for the Orientals regarded “Orion” as *an impious giant chained in the sky*. Hence the expression Job. xxxviii. 31, “Canst thou loosen the bands of Orion?” Among some of the Oriental people, there existed even a tradition that this giant was no other than the impious tyrant Nimrod, who, on account of his blasphemy and rebellion against God, and for inviting the people to build the tower of Babylon,

\*From the earliest times the Hebrews began their year at the first day of the month of תִּשְׁרִי (*Tishri*), that is about the 21st of September. The deluge, therefore, which, according to Gen. vii. 2, began “in the second month, the seventeenth day of the month,” would answer to about the 8th November. After the Exodus, God set apart the month of נִסָּן (*Nisan*)—corresponding to part of March and part of April—as the chief of the months in commemoration of the deliverance of the children of Israel, and from which afterwards all the sacred feasts were reckoned. The civil year remained unchanged, and to this day the Jewish festival ראש השנה (*rosh hash-shanah*) beginning of the year commences on the first day of the month of *Tishri*.

was punished by being chained up in the sky. Josephus, too, speaking of the rebellion of Nimrod, remarks: "Now it was Nimrod who excited them to such an affront and contempt of God. He was a grandson of Ham, the son of Noah, a bold man, and of great strength of hand. He persuaded them not to ascribe it to God, as if it was through his means they were happy, but to believe that it was their own courage which procured that happiness \* \* \* He also said he would be revenged on God, if he should have a mind to drown the world again; for that he would build a tower too high for the waters to be able to reach, and that he would avenge himself on God for destroying their forefathers." (Ant. I. iv. sec. 2, 3. Indeed, the name Nimrod as derived from the verb מָרַד (*marad*) i. e., to rebel, denotes a rebel.

In ch. xxvi. 13, the constellation "dragon" or "serpent" is mentioned. "By his *creating* spirit he both adorned the heavens, his hand hath formed the extended serpent."

Now, as the mentioning of these constellations presupposes a certain knowledge of the science of astronomy, it is interesting even from a scientific stand-point alone, to enquire as to the time when the book of Job was written, for, if as is maintained by Clericus, Warburton, Heath, Gesenius, Bauer, and others, that no earlier date than some time after the return from the Babylonian captivity can be assigned for the composition of the book, then, indeed, it would be nothing surprising to find allusions to heavenly bodies, for by that time, the study of astronomy had become a very favourite study among the Babylonians. But we have not the slightest sympathy with this extravagant notion, nor even with the supposition which places the composition of the book in the times of David or Solomon, and that probably it may have been written by the latter himself, as was held by Gregorius, Naz, Luther, Döderlein, Augusti, Welte, and many others. The opinions of such renowned men unquestionably demand at all times the highest consideration, but there are a host of equally as great men who ascribe a much higher antiquity to the book, and maintain that it must have been written, if not before the time of Moses, certainly in his time, and not a few even hold that it was written by the great lawgiver himself. This opinion is maintained by the Talmud, many Rabbinical writers, and several Fathers of the early Church. Corpzov, Ilgen, Bertholdt, Eichborn, Stuhlmann, Michaelis, Huetius, Jahn, Friedländer, Stier, Dr. Hales, Faber, and many others. An array of authorities certainly not to be despised.

But where there exists such diverse opinions, probably the reader would like to have some Scriptural authority to guide him in his choice as to which of these opinions he should

espouse, for, after all, such an authority, if attainable, is not only the most legitimate, but at the same time also the most trustworthy.

In the first place, the age which Job is said to have attained to places him in the patriarchal times. According to ch. xlii. 16, Job is said to have lived "a hundred and forty years after his trial," and supposing he was forty years old when his trial commenced, and it cannot be said that this number is too high, for Job had already seven sons and three daughters, and the sons, according to ch. i. 4, had already separate establishments of their own, so that the age of Job, at the lowest computation, would have been 180 years when he died. This would place him in the patriarchal times, for Abraham lived 175 years, Isaac 180, and Jacob 147 years. This is somewhat confirmed by the tradition—if any confidence can be placed in it—which is contained in the apocryphal addition which is appended in the Septuagint version, according to which Job dwelled in the land of Uz, between the borders of Edom and Arabia, and that he was before called Jobab, and was the son of Zerah, one of the sons of Esau, (according to this he would have been one of the kings of Edom, see Gen. xxxvi. 34,) and that his wife's name was Anan, and his mother's name Bozrah. A similar account is given at the end of the Arabic version of the book; they are so alike, that they appear to be copies of one another. We can hardly attach any greater importance to this tradition than that it shows that the prevalent opinion when these versions were made was, that Job lived about the time of Jacob.

Secondly, according to ch. i. 5, Job officiates as the priest of his family, like the other patriarchs. This he could not have acceptably done after the regular institution of the priesthood, and the setting apart of one place where the sacrifices could only be offered.

Thirdly, the utter absence of any allusions in the book to the bondage of the Israelites in Egypt, and their miraculous deliverance, seems almost in itself to be a conclusive evidence that the book must have been written before that time. The events connected with the bondage and the deliverance, the miracles performed during the wandering in the wilderness, the taking possession of the promised land; all these were subjects which would have afforded powerful arguments as to the merciful and mysterious dealings of God with man, and it is hardly conceivable that Job or his friends should not have freely drawn from this bountiful source some of their most cogent arguments if the Pentateuch had already existed, in the same manner as all later Biblical writers have done.

Dr. Hales has attempted, by astronomical calculations, to fix the exact time of Job's trial at 184 years before the birth of

Abraham. (See Hales's Chronology, vol. 2 pp. 55 to 57, 2nd edition.)

Now, although so many eminent writers persistently maintain a late origin, yet they have really not advanced one single argument to controvert the opinion of its having been written before the time of Moses, which does not crumble to pieces at the mere touch. We are told, for instance, that Job speaks of *writing*, whereas they affirm that the art of *writing* was not known until a much later period." How do they know this? From what source could they have drawn their information? We think we have already in the preceding pages conclusively shown that the art of *writing* must necessarily have been practised in the very earliest times, and that in the time of Moses, there were already men who made *writing* a profession. Again, they assert that "there are indications of the author of the book of Job having copied from the Psalms and Proverbs;" but how do they know that David and Solomon did not copy from or imitate the book of Job? Indeed, the *only* plausible objection that we know of which, as yet, has been advanced is the mentioning of the Chaldeans in ch. 1, whereas, in Hebrew history they only first appear about 770 B.C. But this objection will at once disappear when it is taken in consideration that in Gen. xxii. 22, among the sons of Nahor we find the name כְּשֵׁד (Chesed) from whom sprung the כְּשִׁדִּים (Chasdim) the Chaldeans, which clearly proves their very early existence. The descendants of Chesed for a long period led a predatory life, making excursions into the neighbouring deserts, and, according to classical writers, even into more distant regions. (See Xenoph. Cyr. III. i. 34; Anab. IV. iii. 4.) They are spoken of by the Greek writers as an uncultivated tribe of mountaineers, brave and fond of freedom, and M. Renan speaks of them as "*redoute's dans tout l'Orient pour leurs brigandages*, "being feared in all the East on account of their robberies." It is precisely as such roaming plunderers that they are spoken of in Job i. 17, where they are represented as forcibly carrying off the camels and killing the servants who had charge of them. Thus, the very argument which has been urged against the great antiquity of the book of Job, actually testifies to its antiquity, for it shows that the book must have been written at a period when the *Chaldeans* were yet an "uncultivated" predatory tribe, and not a great and highly cultivated nation, such as they appear in later history.

There are other arguments which may be adduced from the book of Job strongly arguing in favour of the great antiquity of the book, but those we have advanced are quite sufficient to outweigh the objections brought forward by the writers maintaining the theory of a later origin.



The opinions that the book was written during the Babylonian exile, or as those who hold more extreme views recklessly maintain, even after that time, are sufficiently controverted by the references made to it in the Old Testament. In the Ps. cvii. 42, the second part of the verse is evidently a quotation from Job, v. 16.

The Psalmist's words are :

“The righteous shall see *it* and rejoice :  
And all iniquity stops her mouth.”

The passage in Job reads :

“And there is hope for the poor,  
And iniquity stops her mouth.”

Jeremiah, in ch. xx. 14, evidently imitates Job, ch. iii 3, in cursing the day of his birth.

Jeremiah says :

“Cursed be the day wherein I was born :  
The day wherein my mother bare me, let it  
not be blessed.”

Job says :

“Let the day perish wherein I was born,  
And the night *in which* it was said,  
a man child is conceived.”

In the Lamentations of Jeremiah there are several passages which are evidently in imitation of the book of Job. Compare, for example, Lamentations iii. 7, 9, with Job xix. 5.

In Lamentations the passages read :

“He hath hedged me about that I cannot go out ;  
He made my chain heavy.” (v. 7.)

“He hath enclosed my ways with hewn stones ;  
He made my ways crooked.” (v. 9.)

In Job the passage reads :

“He hath hedged in my way that I cannot pass ;  
And upon my paths he hath placed darkness.”

Ezekiel mentions Job in connection with Noah and Daniel, as examples of righteousness.

But, further, the language employed in the book of Job in itself furnishes conclusive proof that the book of Job could not have been written as late as the Babylonish captivity, since it is altogether free from those Chaldaisms which are found in the books written at that period.

Eichhorn, late Professor of Oriental Literature at the University of Göttingen, one of the most determined rationalistic writers of this century, remarked : “Let him who is fit for

such researches, only read first, a writing tainted with Aramæisms, and next the book of Job: they will be diverging as east and west.

Equally conclusive is the poetical character and merit of the book. Here we find the pure poesy of nature not to be met with in any other sacred or secular composition. The bloom and freshness of youth displays itself in every page. Ewald, who is considered one of the greatest Orientalists of this age, though he himself refers the book to the 7th century before the Christian era, about the reign of Manasseh, is yet compelled to admit that "The high skill displayed in this book cannot be well expected from later centuries when poetry had by degrees generally declined, and particularly in the higher art required by large compositions; and language so concise and expressive, as that of our author, is not found in writings of late times."

Much more reasonable is the theory which places the composition of the book in the time of David or Solomon, yet the arguments we have adduced in favour of a greater antiquity argue with equal force also against this theory. The Arabic element in the book itself points to an earlier period. This subject will, however, be more fully treated in the commentary on the book of Job.

#### NATURAL HISTORY.

From the very few references in Scripture bearing on the study of the science of natural history, it is impossible to form any adequate idea to what extent this study had been prosecuted by the ancient Hebrews. No doubt the Scriptures frequently make mention of various kinds of animals, birds, insects, and plants, and not unfrequently even their habits are alluded to: nay more, in the poetical writings we find some of the sublimest figures drawn from the habits of animals and plants; but all this does not necessarily indicate a profound knowledge of the science. The information may have been obtained more through careful observation than by scientific inquiry. Hence we find in Scripture that the figures are most frequently drawn from those animals and plants, &c., which were most common and best known. The *lion*, for example, of which there were several species, seems to have been very plentiful in Palestine, and this will account for the many beautiful and striking figures drawn from the habits of this animal, occurring in the poetical writings of the Old Testament. The patriarch Jacob, in blessing Judah, says:

"A lion's whelp is Judah:  
From the prey, my son, thou hast gone up;  
He bowed, he crouched as a lion,  
And as a lioness; who shall rouse him up?"  
Gen. xlix. 9.

The lion being at once powerful, daring, and imposing, hence it has always been the emblem of warlike valour and strength among all eastern nations. In the blessing of Judah, the figures present to us a most graphic description of the gradual growth of that tribe, in strength and power. At first, it will be seen Judah is compared to "a lion's whelp," indicating its infancy, and probably refers to the time when the tribe first assumed the leadership of the other tribes. Next, he is compared to "a lion" that bowed and crouched down. The Hebrew word אַרְיֵה (*aryeh*) here employed, denotes a full grown lion, one that has obtained its full figure and strength. In this figure, we evidently have depicted the reign of David, who subdued many nations and became a mighty monarch, just as the lion is the monarch of the forest which all other animals dread and fear, he became the terror of his enemies. Lastly, Judah is compared to "a lioness," which, satiated with her prey, composedly lies down in her den, but whose rest, especially when with her young, no one may disturb without suffering for his temerity. This figure evidently portrays the peaceful reign of Solomon, who in calm repose enjoyed with the whole nation, the fruit of David's victories; but who would have dared to disturb that repose? It is necessary to observe here, that the Hebrew word לַבִּיָּא (*lavi*) in the above passage is, in the English version, rendered by "old lion;" but Bochart, who is a standard authority upon the natural history of the Bible, properly regards it to mean *the lioness*, and not the male lion. Gesenius too, assigns several cogent reasons for adopting the same view, as for instance, "it being coupled with other names denoting a lion, where it can hardly be a mere synonym. That the passages in Job iv. 11, xxxix. 39, and others accord much better with the *lioness* than with a *lion*." Indeed, the same word occurs with but a slight difference in the vowel points, in Ezek. xix. 2, where it must mean a lioness, and is so rendered in the English version. "And thou shalt say, What is thy mother? a lioness: she lies down among lions."

In Psalm x. 8, 9, (Eng. ver. 9, 10,) the Psalmist beautifully compares the wicked person, watching for an opportunity to accomplish his wicked design, to a lion lurking in his den for a favourable moment to spring upon his victim.

In Jer. xlix. 19, we read, "Behold he shall come up like a lion from the swelling of Jordon against the habitation of the strong." Nebuchadnezzar, King of Babylon, is here under the figure of a lion who has been inhabiting the thick forest of reeds, willows, and various shrubs which cover the banks of the river, but who is driven from his lair by the overflowing waters, represented as proudly marching against Judah.

As the roaring of the lion is terrible, and apt to inspire with

fear, hence it is said, that "The King's wrath *is* as the roaring of a lion, but his favour *is* as the dew upon the grass." (Prov. xix. 12.)

The figures drawn from the strength and habits of the lion are, indeed, very numerous throughout the whole of the Old Testament."

Serpents are still very plentiful, and quite a number of species are to be found in Palestine. Those commonly called the house snakes are especially very plentiful, but fortunately are quite harmless, going in and out of the houses as if they were the proprietors. But there are also a variety of very venomous snakes to be met with. These must formerly have been far more plentiful than they are now, for in the Talmud there is a warning not to drink water which had been standing in a vessel uncovered. (*Terumoth* VIII. sec. 4.) The force of this warning will be seen from an occurrence which happened at Tiberias, and is mentioned by R. Joseph Schwarz, who was for sixteen years a resident in the Holy Land. "A person in Tiberias drank some water from a vessel which had not been covered, and was soon afterwards a corpse. It had, no doubt, been poisoned by a serpent, which had drunk from the same." (Descript Geography of Palestine, p. 294.)

The serpents being so very common and dangerous, it is no wonder that we find in the poetical portions of the Old Testament so many beautiful figures drawn from the habits and dangerous nature of these reptiles. We will here give a few very beautiful examples :

Jacob, in his prophetic blessing of the tribe of Dan, Gen. xlix. 17, says :

" Dan shall be a serpent by the way,  
A viper in the path,  
That biteth the heels of the horse,  
So that the rider falleth backward."

Now, in order to be able to understand and appreciate fully the beauty of this figure, it is necessary to take into consideration the position of the portion of the Holy Land which fell as an inheritance to this tribe. The territory of Dan was bounded on the south by Simeon, on the north by Ephraim, on the east by Benjamin and Judah, whilst on the west it bounded by the country of the Philistines. This close proximity to their implacable enemies kept this tribe in constant warfare, for the Philistines took advantage of every favourable opportunity to harass them in the hope of regaining at least some of their lost territory. This constant warfare with the Philistines will explain many circumstances in the history of Samson, who belonged to this tribe. The territory of the tribe of Dan, though small, was exceedingly fertile ; and the people gave themselves

up to the lucrative pursuits of commerce and agriculture. Engrossed with these occupations, they seemed to have lost all their former energy and valour, and we may say even their patriotism, for when in the time of Deborah the most extraordinary dangers threatened the nation, they shirked their obligation in assisting their brethren, which made Deborah exclaim, "and why did Dan remain in ships?" (Judg. v. 17.)

But what the tribe of Dan lacked in valour and numerical strength to cope with the powerful enemy, was amply made up for by their cunning. By cunningly devised stratagems they repelled the invasions of the Philistines, and held their ground against them. Hence Dan is aptly compared to a viper or *cerastes*, שפירפן (*shephiphon*), which lurks in the sand, frequently in the tracks of wheels, and which on account of its grey colour is not easily seen, but suddenly darts forth, and attacks with a deadly bite anything that comes near it. So deadly has the bite of this serpent been considered among the ancients, that they superstitiously believed, that if a man on horseback was to kill one with a spear, "the poison would run up the weapon, and kill both horse and rider." (Pliny viii. 33. See also the references given in Gesenius's *Thes*).

The exploits of Samson furnish striking examples of the cunning devices by which he constantly inflicted heavy losses upon the Philistines. Though he judged Israel for twenty years, there is no single instance recorded of his appearing as the leader of an army of his countrymen; his conquests, were entirely made by stratagem and personal exertions.

A striking example of the artful mode of warfare carried on by the people of Dan is recorded in Judges xviii. As the territory originally assigned to Dan proved too small for its large population, and there being no possibility of extending its territory, as it was on three sides bounded by other tribes, and on the fourth by the Philistines, who were too powerful for them; a portion of the tribe determined to seek for a suitable settlement in the far north. For this purpose they sent five spies, who came to the city Laish, whose inhabitants were Sidonians, a quiet, inoffensive people, and who having no enemies near them, and trusting in the protection of Sidon, thought themselves perfectly secure. The spies soon perceived that there was a favourable opportunity of taking the place by surprise, as Sidon was too far away to render any assistance; they therefore returned to their brethren, and reported what they had seen, urging them to go up against the people: that the land was very good and large, and that the people "dwelled carelessly." Accordingly they sent six hundred armed men, who surprised the city, smote its inhabitants, and burned the city. Here we have the viper lurking in the path, inflicting a deadly blow on the unsuspecting victim.

Those of the tribe of Dan who took up their abode in this remote northern district, built a city and called its name "Dan, after the name of their father," which gave rise to the familiar proverbial expression, "from Dan to Beersheba." (Judg. xx. 1,) indicating the extent of the Promised Land, Beersheba, (*i. e.*, the well of the oath,) being situated in the southernmost part of Canaan.

The city of Dan became afterwards noted for the worship of the golden calf which Jeroboam set up, (see 1 Kings xviii. 29, 30, 31,) and this leaning towards idolatry gradually led to private and social intercourse between the Philistines and the Danites, which resulted in the tribe sinking into such utter insignificance, that its name was altogether omitted in later enumerations of the tribes. (See 1 Chron. iv. and following chapters, and Rev. vii.).

Another beautiful figure, drawn from the serpent, we have in Isa. xiv. 29 :

"Rejoice not, Philistia all of thee,  
Because the rod of thy smiter is broken :  
For from the serpent shall go forth a viper,  
And its fruit is a fiery flying serpent."

The Philistines had been subdued by Uzziah, (*i. e.*, might of Jehovah) King of Judah, but during the corrupt and weak reign of king Ahaz, they revolted and conquered some cities in the southern part of the kingdom. Over this conquest the Philistines naturally greatly rejoiced, hence the prophet in this prophecy declares that they should have no cause to rejoice that they had for a time thrown off the yoke of the king of Judah, since there soon will spring up in Judah a far more formidable and dangerous enemy than any of their former enemies, and that the chastisement which he would deal out would be much severer than they had yet experienced. And this prophecy was soon after its delivery literally fulfilled. We are told in 2 Kings xviii. 8, that Hezekiah, the son of Ahaz, "smote the Philistines, *even* unto Gaza and the borders thereof, from the tower of the watchmen to the fenced city." Uzziah, therefore, was the rod that smote them, and is also compared to a serpent, from whom should spring "a viper," yea, even the most dangerous "fiery flying serpent," that is, Hezekiah.

As there are no traces now of the existence of any such "fiery flying serpents" as here mentioned, many have conjectured that it is a mere "fictitious creature." But why should the prophet introduce in connection with two real species of serpents a fictitious creature, especially as there are several species of the most deadly serpents quite common in Palestine which he could have mentioned instead. Hence, others have supposed

that the *flying lizard* (draco volans) which is plentiful in Asia is meant. But this is altogether out of the question since these lizards are perfectly harmless. It is sometimes called the *flying lizard of Java*, and mostly found upon fruit trees, it feeds upon flies and other small insects, and does no mischief in any respect. The "fiery flying serpent," on the contrary, whenever it is spoken of in Scripture, is represented as exceedingly venomous, as indeed the name imparts שָׂרָף (*Saraph*) i. e., *fiery, burning*, from the great fever which follows the bite, and not from the colour of fire, as some have supposed. The flying serpents are again mentioned ch. xxx. 6, and the wilderness of Arabia is named there as their home, and this agrees with the account given by Herodotus who relates that such serpents flew every year from Arabia into Egypt, and were there destroyed by the Ibis. Bochart too, one of the greatest authorities on the natural history of the Bible, and Oedmann, in his selections from Natural History, have also collected proofs that such serpents formerly existed, and mention authorities who have seen them in Egypt. That no such serpents are now to be found, is no argument whatever that they did not formerly exist. There are two classes of animals which always stand in danger of being sooner or later exterminated. Namely, those that may be used for food, as is evident from the strict game laws that exist almost in every civilized country, and those which are destructive or dangerous to human life. The more dangerous and destructive the animal is, the greater exertion will be made to exterminate it.

The fox and the jackal, are also often alluded to in Scripture, and evidently were at one time plentiful in Palestine. These animals being very destructive, no doubt great exertion was made to exterminate them, in the same way as has been done in Europe and America. Hence whilst older travellers speak of foxes being very plentiful in the Holy Land, the more modern travellers say that he is now rarely met with. The jackals, however, are still very plentiful, and never go singly, but always in packs of thirty or forty, and when thus united they will attack the largest animals. They are very bold, and do not seem the least afraid, but will pursue their game to the very doors of dwellings. The eastern people have evidently looked upon the jackal as a mere species of the fox, for they speak of both by the same name. In the Old Testament however, we find two distinct terms for them, namely, the fox, called שָׂרָף (*Shual*), i. e., *the digger*, so called from his making holes to hide or dwell in. Thus Oppiam :

"Cunning he dwells in burrows deep."

And the jackals called אַיִים (*Iyim*), *the howlers*, so called from

their hideous cry, or howl. The Hebrew term *Iyim*, which is a plural form, is never used in the singular, a peculiarity which probably may be accounted for from their being always seen in packs.

Notwithstanding, however, there being two distinct terms, it is yet generally conceded that the term *Shual* is used to denote both; and several passages which we shall refer to decidedly favour this supposition, as also the term *Iyim* being only used in the plural.

In Psalm lxiii. 11, (Eng. vers. v. 10,) we read,

“ They shall fall by the sword,  
They shall be a portion for foxes.”

Now, although foxes will prey on human carcases, yet this is more especially the case with the jackals. The most putrid substance is greedily devoured by them. They visit the graveyards, and with their feet scratch up the new made graves and devour the corpses. In those parts of the countries where these animals abound, the precaution is generally taken to mix thorns with the earth. They have often been seen to follow armies and caravans, and when no dead carcases of any kind are to be obtained they will devour with the greatest avidity anything made of leather. There can, therefore, be little doubt that by the *Shualim*, in the above passage, are meant *jackals* and not *foxes* as rendered in our version. In Neh. iii. 35, (Eng. ver. ch. iv. 3,) we read: “ Now, Tobiah, the Ammonite, *was* by him, and he said, even that which they build, if a fox go up, he shall even break down their stone wall.” As in this passage the aptitude with which the fox or jackal digs holes is referred to, hence some have rendered here the Hebrew word *Shual* by *fox* and others by *jackal*, either rendering is suitable. In Sam. v. 18, the great desolation of Mount Zion is depicted by representing it to be the resort of the *Shualim*, and may either mean here *foxes* or *jackals*.

In the Song of Solomon ii. 15, reference is made to the ravages which foxes commit in vineyards :

“ Take us the foxes the little foxes, that spoil the vines,  
For our vines *have* tender grapes.”

The fox's fondness for grapes is so well known, that there can be no doubt that in this passage *Shualim* denotes *foxes*. In Ezekiel xiii. 4, the cunning of the fox is referred to :

“ Like foxes in waste places,  
Are thy prophets O Israel.”

There are innumerable well attested anecdotes recorded illustrative of the cunning of the fox. The difficulty of setting



traps so that they may not be detected by that animal is well known. It has been seen to approach hares feeding in the field with a slow, limping motion, with its head near the ground pretending to eat clover until it was close enough to be sure to secure its victim. It has also been known to simulate death, when caught in a place where there was no possibility of its escaping, and allow itself to be roughly dragged about without showing the least sign of life, until an opportunity offered itself for escaping.

By the "prophets," who, in the above passage are aptly compared to foxes, are meant the false teachers, who, by their hypocrisy deceive the people. They are in the New Testament spoken of as "wolves in sheep's clothing."

In the above passages we have similes drawn from the habits of foxes and jackals, we must now refer to a passage which contains no simile, but where these animals were made the instruments of inflicting severe loss on the Philistines. The passage is recorded in Judges xv. 4, 5, "And Samson went and caught three hundred foxes, and took torches (or fire brands) and turned tail to tail, and put a torch in the midst between the two tails. And when he had set the torches on fire, he let *them* go into the standing corn of the Philistines, and burned up both the shocks, and also the standing corn, with the vineyards and olive trees."

Few Scripture narratives have been subject to more banter and ridicule at the hand of the opponents of the Bible, than the narrative contained in the foregoing passage. "Where," they ask, with a somewhat triumphant air, "could Samson have obtained so many foxes in such a short time, as it is a well-known fact that the fox is rarely met with in Palestine? And then, supposing he could have caught this large number of foxes, how could he in so short a time do all that is stated in the narrative, namely, tie 300 foxes in pairs, then tie on 150 torches, then light these torches and send them off all at once? This simply involves an impossibility."

These objections are by no means new, they have already been urged in the last century, for \*Kennicott, the eminent Biblical scholar, and others, have proposed a new rendering of the passage in order to obviate the alleged difficulties. According to their rendering, Samson took three hundred sheaves of corn and turned them end to end, and put a fire-brand between the two ends, and when he had set the brands on fire, he sent

\* Benjamin Kennicott was born at Totness, in Devonshire, on April 4th, 1718. He was educated at Oxford, where he highly distinguished himself, and was afterwards elected a Fellow of Exeter College. In 1767 he was appointed Radcliff librarian, and in 1770 Canon of Christ Church, Oxford. He died in September, 1783.

the fire into the standing corn of the Philistines. It is not a little surprising that a scholar like Kennicott should have countenanced such an absurd interpretation, and the only way it can possibly be accounted for is, that his knowledge of Hebrew, like that of others who have adopted this rendering, could only have been of a very superficial character, or that in the anxiety of overcoming the fancied difficulties, they have adopted this forced rendering without giving it much thought. In the first place, the Hebrew verb לָכַד (*lachad*), is never used simply in the sense *to take* or *get*, but always in the sense *to catch*, *to take by assault*, its use, therefore, in connection with *sheaves*, would be altogether out of place, for in such a connection the ordinary verb לָקַח (*lakach*) *i. e.*, *to take*, would have been employed.

Secondly, it is altogether impossible to force the meaning of *sheaves* on the word שְׁוֹעֲלִים (*shualim*), it has been rendered *foxes*, or *jackals*, in all the versions, and we venture to say, that there is not a Hebrew scholar to be found now who would render it otherwise. Kennicott says: "There is another word שְׁעָל (*shoal*), plural שְׁעָלִים (*shealim*), which denotes *handfuls* or *sheaves of corn*, and that seems to be the word which is used in the passage under consideration, though it differs slightly in its orthography from the word in the text. No doubt there is such a word, denoting *the hollow of the hand*, or *handfuls*, but never *sheaves of corn*, as Kennicott will have it. This is very easily proved by referring to the other passages where it occurs. The word occurs altogether only three times in the Old Testament, namely, Is. xl. 12, where it is rendered "the hollow of his hand;" 1 Kings xx. 10, where it is rendered "handfuls;" Ezek. xiii. 19, where it is again rendered by "handfuls." From these passages it is clear, that the word in the singular denotes *the hollow of the hand*, and in the plural, as much as can be held in the hollow of the hand, hence *handfuls*. There is not the slightest ground for supposing the word denotes also *sheaves*. The Hebrew word for *sheaves*, or *bundles of corn*, is אֲלֻמִּים (*alummim*). See Gen. xxxvii. 7; Ps. cxxvi. 6.

Then again, if they had been *sheaves*, where was the necessity, or even sense, of going to all the trouble of tying two sheaves end to end, and placing a fire-brand between the two ends; one torch in the hand of a single individual would have ignited the whole in a very short time.

But where are these insurmountable difficulties in the narrative that makes another rendering at all necessary? Are they not all imaginary? When we take a dislike against persons we are apt to discover faults in them which no one else sees. And it is even so with the opponents of Scripture; they have taken a dislike to it, and hence they discover discrepancies where in reality none exist.

Let us for a moment look at these formidable objections which are put forth with so much assurance.

In the first place, it is asserted that the fox is seldom met with in Palestine. Now, where is this information derived from? Of course, from modern travellers. But how can it be inferred from this that foxes were not plentiful in Samson's time, that is about 3,000 years ago? We have already stated that animals that are dangerous to human life or destructive in their habits stand a great chance of becoming exterminated. A person might now travel through the length and breadth of France and Germany on foot, and probably would not meet with a single fox, and yet it is perhaps within the memory of many persons now living, that this animal was at one time so plentiful and destructive to the vineyards in those countries that the municipalities offered a reward for the head of a fox as a means to exterminate them. But the well known eastern traveller, Hasselquist, says, that "the fox, *canis vulpes*, is common in Palestine, that they are *very numerous* in the stony country about Bethlehem, and sometimes make great havoc among the goats. There are also *plenty* of them near the convent of St John in the desert about vintage time, for they destroy all the vines unless they are strictly watched." (See his Travels pp. 119, 184.) But we have even more direct evidence of the fox having been plentiful in former times, in the fact that the derivation of Shaalim, the name of a city in the tribe of Dan—the very tribe, be it remembered, to which Samson belonged—is *city of foxes*.

But it is really of very little consequence whether the fox was plentiful or not, for we have shown that the term *Shualim* was used to denote both the *fox* and *jackals*, and no one will have the hardihood to deny that the latter were and still are very plentiful. But it is in the next place objected to, "that it was impossible for Samson to have done in such a short time all that the narrative attributes to him."

There is no time mentioned how long it took in preparing for this project, but we are quite ready to admit that it was not Samson alone who carried it out, though the narrative ascribes it solely to him. In Scripture—as it is, indeed, quite common in all countries—a *person who orders anything to be done, or who oversees a work is spoken of as having done it himself*.

The reader will do well to remember this idiomatic mode of expression, for it will supply a ready explanation of many passages of Scripture which have called forth the sneering remark of the scoffer "will any sensible man believe that?" Had Bishop Colenso paid attention to this idiomatic expression, he would not have made himself so ridiculous as to devote a whole chapter in order to point out what an impossibility is

contained in the following passage "And the skin of the bullock, and all his flesh, with his head and with his legs, and his inwards, and his dung, even the whole bullock, shall he (the priest) carry forth without the camp, unto a clean place, where the ashes are poured out, and burn him on the wood with fire. Where the ashes are poured out, there shall it be burned." (Lev. iv. 11, 12.) Upon this passage the Bishop remarks: "Thus, the refuse of these sacrifices would have to be carried by the priest himself (Aaron, Eleazar, or Ithamar, for there were no others) a distance of three quarters of a-mile." &c. And at another page, he says: "The supposition involves, of course, an absurdity. But it is our duty to look plain facts in the face." (See his book on the Pentateuch, pp. 86, 88.)

To show how easily ordinary readers may be misled by the strictures of the opponents of Scripture, we may mention, before Colenso's work came out to this country extracts were published by the local *papers* here, copied from English papers, and among those extracts was the above passage with a few remarks of the Bishop. A learned gentleman and present resident of this city met me with a paper in his hand, and pointing to this passage, he said, "Ah! what do you say to this? This is unanswerable." Unanswerable! I replied: it is positively childish. Who, I asked, gets the credit by all historians of having won the battles of Waterloo and the Pyramids? Of course, he said, "Wellington and Napoleon." And how many of the enemies did they themselves kill to obtain those victories? Is it not because they were the chief commanders that the victories are ascribed to them, although the whole fighting was done by the soldiers? "Of course," he said. Well then, why should not Moses be allowed to ascribe to the high priest, as being the chief overseer, what was actually performed by the tribe of Levi, which numbered no less than 23,000? "Ah," he said, "I see it now, that explains it perfectly, and it certainly is a frivolous objection." (See for a full explanation of the above passage, my "Reply to Bishop Colenso." pp. 48, 58.)

In the same manner also must be explained Gen. iii, 21: "And the Lord God made to the man and to his wife garments of skins, and clothed them." There are indeed, some writers who have sneeringly pointed to this passage, "as altogether inconsistent in representing the Deity performing such a menial act as making garments for Adam and Eve, especially as they themselves could have done it." Whilst others ascribe it to the imperfect conception which Moses had of the nature of the Deity." But the passage really means nothing more than, *that God prompted them to do it for themselves.*

In a similar manner must be understood Gen. xxxvii. 3:

“And Israel loved Joseph more than all his children, because he *was* the son of his old age : and he made him a long coat.” It was not Jacob who made the coat himself, but ordered it to be made, and hence, according to the prevalent mode of expression, he is said to have made it. The reader will perceive that I have deviated from the English version, which renders, “a coat of *many* colours.” The Hebrew phrase פתנת פסים (*kethoneth passim*,) literally means a coat of pieces ; that these “pieces” were of different colours is merely a matter of inference, they may or may not have been. The phrase has been variously rendered. In the Septuagint, “a variegated coat ;” in the Chaldee version, “a tunic of strips ; in the Syriac, “a fringed tunic ;” in the Vulgate, “an embroidered coat.” But Gesenius and many modern critics prefer the rendering, “a long coat,” for such long coats were worn in the east as marks of distinction, and this would at once furnish a reason why his brethren hated him. This mark of distinction excited the envy of his brethren.

And in a similar manner must we understand when it is said that “Samson went and caught three hundred foxes,” namely, *that he ordered them to be caught*. This he could readily do, for he was at the time Judge of Israel, which means, the Prince and Ruler according to the form of government which existed from the death of Joshua to Saul, who became the first King of Israel.

But there is likewise objection taken to the mode which Samson adopted. It is urged, “that by tying two foxes together by their tails they would pull in opposite directions to one another, and probably fight and come to a stand still.” This objection is as frivolous as the others. The mode adopted to ensure success was exceedingly ingenious. If the fire-brand had been attached to the tail of each fox, the probability would have been that the foxes would have rushed away frantically and made for their burrows, and in doing so would likely have extinguished the fire. But by tying two together, whilst the fire-brand dangling behind them, would have the tendency to urge them on, still as they would naturally pull in opposite directions, it would retard their speed, and keep them much longer among the corn. The fire among the ripe corn would spread rapidly, and, like the prairie fire, would only stop when no longer having anything to feed upon.

Strange as this mode of setting fire to the corn may appear to us, we yet find such a practice mentioned in the 38th fable of \*Aphthenius, and what is still more remarkable, Ovid mentions a custom observed at Rome every year about the middle of

\*A rhetorician born at Antioch, and flourished in the third century.

April of turning out foxes into the circus, with burning torches at their backs. (Fast. lib. iv. lin. 681.)

It is quite probable that the Romans derived their custom from this very exploit of Samson.

The Leviathan has also furnished matter from which the Hebrew poets drew some very sublime figures. The derivation of the word is not very clear. It seems to denote *a large monster*, but of what particular *genus* is not easily determined. Hence the term has been variously translated by commentators as *whale, dragon, serpent, sea monster, and crocodile*. In the English version the Hebrew term has been very properly retained, for it seems to be employed in the Old Testament of different animals. The word apparently occurs only five times in the Old Testament, and we may, therefore, just as well refer to those passages. In Psalm lxxiv. 14, we read:

“Thou breakest in pieces the heads of Leviathan,  
Thou gavest it for food to a people inhabiting the wilderness.”

By Leviathan in this passage is evidently meant *the crocodile*, which is so plentiful in Egypt, and hence Pharoah and his princes, or leaders of his army, who were overthrown in the Red Sea, are here figuratively spoken of as the heads of the crocodile. By “the people inhabiting the wilderness,” must be understood, *the wild animals that make their abode in the wilderness*, and who devoured the bodies of the Egyptians that were thrown on shore. The Hebrew word אַמְ (am,) *i. e.*, a people, is sometimes applied to a collection of gregarious insects or beasts. In Proverbs xxx. 25, 26, it is applied to “ants” and “conies.”

“The ants *are* a people not strong,  
Yet they prepare their food in the summer.”

“The conies *are* a people not strong,  
Yet they make their houses in the rock.”

So the Greek word ἄημος, *i. e.*, a people, but also *animals, a crowd or swarm*. Again we find the Leviathan mentioned in Psalm civ. 25, 26:

“This sea great and spacious,  
Where *are* moving things, without number,  
Animals both great and small.  
There go the ships,  
There is this Leviathan which thou hast formed to play therein.”

In this passage *Leviathan* is evidently used in reference to *sea-monsters* in general. The mentioning of crocodile in connection with the sailing of ships in the open ocean, would be altogether out of place. Hence all interpreters have rendered it sea-monster, except Hitzig, who stubbornly maintains the uniform rendering “*crocodile*.”

The next place where the word Leviathan occurs is in the somewhat difficult passage, Isa. xxvii. 1 :

“ In that day shall Jehovah visit with his sword ;  
 With the well-tempered, the great, and the strong one,  
 Upon Leviathan the swift serpent,  
 And upon Leviathan the coiled serpent,  
 And he shall slay the monster which is in the sea.”

As the context clearly indicates, this verse properly ought to be joined to the preceding chapter, as it stands closely connected with the two last verses. In those two verses Jehovah exhorts His people to be patient under their oppression and suffering ; and then in the first verse of the following chapter He declares, that when the proper time shall have come, He will manifest His power, and punish the misdeeds, of their enemies. In order to bring the dealings of God with men more readily within the scope of the human understanding, the sacred writers speak of them in such a manner as to make them easily understood by every one, and, hence, they often represent the Deity employing the same means to obtain an object as would be employed by human beings. The sword and the bow, for instance, being the most common instruments in subduing an enemy, hence God is often represented as using these weapons with which He punishes. (Compare Deut. xxxii. 41, 42. Psalm vii. 13, 14. Is. xxxiv. 5, 6.)

In order to understand the above passage fully, we must bear in mind that warlike people, and powerful heathen nations in general, are very appropriately depicted in Scripture under the figure of dangerous and ravenous animals. The question, however, arises here, whether by the three different terms in the above passage are to be understood three distinct monsters, and hence referring to three distinct enemies, or whether the three appellations are merely different epithets of one animal, and referring to some particular enemy whose destruction is there predicted.

The former theory is held by the best Rabbinic commentators, and their opinion has also been espoused by very many Christian interpreters, as for instance Bishop Lowth, Rosenmüller, &c. Still there are not a few who hold the latter theory, and among these Eichhorn and Schnurrer. Gesenius, in his “ Commentary on Isaiah,” is quite undecided. On a careful examination of the passage, we think it becomes quite evident that the terms refer to different creatures. By “ Leviathan the swift serpent,” and “ Leviathan the coiled serpent,” are no doubt meant here *land monsters of the serpent kind*, whilst the third תנין (*tannin*.) must refer to a *sea monster*, because it is distinctly stated, “ which is in the sea.” Besides, if the three terms applied to one object, the verb, “ he shall visit,” which is

used with the *two first*, would also have been used with the *third*; but such is not the case, another verb is here introduced, "and he shall slay." But then, it may be asked, what potencies or states are here alluded to under the figure of the monsters? The only satisfactory reply that can be given to the question is, that the prophet does not refer to any particular enemies, but to all the enemies of the people of God in general.

Again we find Leviathan mentioned in Job iii. 8 :

" Let the curses of the day curse it,  
Those that are expert to arouse Leviathan."

In order to give a proper interpretation of this passage, and to bring out the beauty of the highly figurative language fully, it is necessary to consider the passage in connection with what precedes. In the last verse of chapter ii. it is said that the three friends who had come to comfort Job in his affliction, sat with him on the ground seven days and seven nights without any one speaking a word, for they saw that his grief was very great. Job, being at last overcome by intense pain and grief, endeavours to seek relief by giving vent to his long suppressed feelings. The thought that if he had never been born, or had died at the time of his birth, so that he now would be at rest and free from suffering and sorrow, wrung from him that bitter curse contained in chapter iii., which is unquestionably the most piercing cry of woe and lamentation ever uttered in this world. Swift made it a practice each birth-day to retire into his closet, in order to read this chapter.

In the first verse we are told that, "After this Job opened his mouth, and cursed his day." By "his day" is meant *his birth-day*.

" Let the day perish wherein I was born,  
And the night in which it was said, a man child is conceived,"  
(v. 3.)

The great desire for the utter annihilation of that birth-day is most forcibly set forth by the different modes which Job mentions by which this eagerly wished for result might be accomplished.

" Let that day be darkness ; let not God regard it from above,  
And let no light shine upon it. (v. 4.)  
Let darkness and the shadow of death reclaim it ;  
Let clouds dwell upon it ;  
Let the obscurations of the day (*i. e.*, the eclipses) terrify it." (v. 5.)

According to a general prevailing belief among the Orientals, eclipses foreboded evil. Hence, the expression "terrify it." Nothing should be left undone in order to annihilate that day, even magic should be called into requisition :

" Let the cursers of the day curse it."



By the "cursers of the day" must be understood that class of magicians who were supposed to possess the power of turning *day* into *darkness* by their incantations.

"Those that are expert to arouse Leviathan."

There are many interpreters who have taken "Leviathan" in its ordinary sense of *sea monster* or *crocodile*, and explained the passage to refer to a class of magicians who were able to arouse the *crocodile* or *sea monsters* into activity to do mischief, something like the snake charmers. But this, evidently, cannot be the meaning of the passage here, for the context requires some kind of magic by which the day may be turned into darkness, and this we obtain, if we take Leviathan in the sense of *Dragon* and regard it as the constellation of that name. The passage would then have reference to the very common belief throughout the east, that this dragon is a great enemy of the sun and moon, that it pursues them, and if it overtakes them it hems them in so that they cannot give their light. The class of magicians referred to in this passage, therefore, are those who pretended to be able to stir up this dragon, and so produce eclipses of the sun and moon.

We come next to that very difficult passage in Job xl. 25 to xli. 26, the highly wrought figures of which have given so much trouble to interpreters in their endeavour to explain them, as is evident from the great many different expositions and conjectures that have been advanced from time to time.

Before entering on the explanation of the passage, it is necessary to observe that the powerful, impressive, and sublime speech of Elihu, which begins at chapter xxxii., and ends with chapter xxxvii., seems to have had the effect of carrying conviction to the mind of Job, for he had listened to the rebukes and admonitions of Elihu without offering a word of reply, although he had been challenged to do so.

"If there are (*i. e.*, if thou hast) words, answer me ;  
Speak, for I desire to justify thee (*i. e.*, thy justification.)"

Ch. xxxiii. 32.

But although Elihu had silenced Job, yet he had by no means given a satisfactory solution of the question at issue. He likewise maintains, with the other friends, that no one ever suffers innocently, but invariably calamities are to be regarded as punishments for sins committed, and as they are intended as corrections, they may consequently be inflicted even on the most upright man. We learn, however, from the two first chapters that Job's calamities did not befall him on account of

sin, but were inflicted as a trial to prove his steadfastness in the fear of God; and we also learn further, that God justified Job in maintaining his innocence against his three friends, whilst His wrath was kindled against them, for not having spoken of Him the thing that is right, as Job had done. God, indeed, blames Job for not perceiving the Divine justice in everything, and for repining at His decree, instead of yielding unrestricted submission to His will; but not for vindicating his integrity against his friends. The chief point of discussion would, therefore, have remained undecided at the close of Elihu's speech, and as Job did not reply to him, it would have left a false impression that he was really afflicted for some sin which he must have committed, but for the final interposition of God Himself. Accordingly, as soon as Elihu had finished speaking, a violent thunderstorm arose, out of which the Lord addressed Job, showering down upon him questions in rapid succession, illustrative of His omnipotence in the formation and disposition of the works of creation, and showing how foolishly the latter had acted in presuming to reason with God, when His mighty works prove His infinite majesty, and consequently His absolute justice. Such questions on topics so profound, so mysterious, could not fail to show the shallowness of human knowledge, and to convince Job of his utter incapability of understanding the ways and designs of the omnipotent Jehovah. Accordingly, even before the series of questions had come to a close, he exclaims in deep humility:

“ Behold, I am vile, what shall I answer thee ?  
 My hand I lay upon my mouth.  
 Once have spoken, but I will no more reply,  
 Yea twice, but I will do it no more.”

Ch. xl. 4, 5.

The passage which we are about to consider, contains some of those questions in reference to Leviathan: we will translate and explain each verse separately.

“ Can'st thou draw out Leviathan with a hook ?  
 And can'st thou let down a cord *and draw up* his tongue therewith ?”

Ch. xl. 25. (Eng. vers. ch. xli. 1.)

Many interpreters have taken LEVIATHAN here in the sense of a *sea-monster*, but most writers understand by it *the crocodile*, and some of the figures in the following verses certainly favour that supposition:

In the last clause of the verse the words, *and draw up*, in italics are not in the original, yet without them the passage would altogether be incomplete and meaningless. By supplying the words, *and draw up*, in preference to any other to complete

the sense, the common usage of the language is preserved, for it is by no means an uncommon occurrence of *a word* expressed in the first clause being omitted in the second where it has to be supplied. But many translators have disregarded this common usage here, and have rendered the passage differently. Thus, for example, Luther has rendered, "and (*fassen*) lay hold of his tongue with a cord." And so also, in the Jewish German version. Ewald and others render "and (*einklemmen*) hem in with a cord his tongue." Rosemüller and others, (*einsenken*) "insert a cord in his tongue." Hahn and others, "and maim (*lähmen*) his tongue," &c. The verb תשקייע (*tashkiä*) however, simply signifies, *to sink down, to let down*, and all the other renderings are not supported by the scriptural usage of the verb, and are mere conjectures. It will be seen that the rendering which we have given is like that of the English version.

The second clause evidently refers to a different mode of taking the Leviathan in water, than the mode expressed in the first clause "with a hook." Herodotus expressly asserts "that one of the modes by which the crocodile was sometimes taken in his time, was by means of a *hook* which was baited with a dog's chine, and thrown into the midst of the river.

"Can'st thou put a cord in his nose?  
And with a ring pierce his cheek?"

(v. 26, Eng. vers. ch. xli. 2.)

This verse has reference to keeping the Leviathan captive in the water, by putting a ring through his cheek, and securing him with a rope. The Hebrew word אגמון (*Agmon*) denotes a *reed* or *rush*, hence also a *rope* made of twisted reeds. Pliny says, that the Greeks at first made their ropes of rushes, and no doubt the Egyptians did so likewise. The Egyptians even were accustomed to make boats of the reed papyrus which they used on the Nile. Isaiah speaks of them, ch. xviii. 2, rendered in our version "vessels of bullrushes."

"Will he make many supplications to thee?  
Or will he speak soft words to thee?"—(v. 27.)

That is, when thou hast taken Leviathan, will he with many supplications and soft words entreat thee for mercy?

"Will he make a covenant with thee?  
That thou wilt take him for a servant for ever?"—(v. 28.)

This verse is a continuation of the preceding, or will he make any offer to render to thee perpetual service and obedience?

"Can'st thou play with him as *with* a bird?  
And bind him for thy maidens?"—(v. 29.)

As much as to say, "Art thou able to tame the crocodile so that thou canst play with him as if it were a bird, or bind him so that he may become the amusement of thy maidens, without any danger of being harmed?"

"Will the companies of *merchants* drive a bargain for him?

Will the Canaanites divide him among themselves?"—(v. 30.)

The import of this verse evidently is, whether the crocodile is an article of commerce? By the companies are meant the caravans who come from distant countries to trade in Egypt. The Hebrew word *חַבְּרִים* (*chabbarim*) properly denotes *companions*, but here used in the sense of companions in travelling, hence *caravans*. By "Canaanites" is probably to be understood here, those who come by water from Tyre and Zidon for the purpose of trading. In our version it is differently rendered: "Shall the companions make a banquet of him? Shall they part him among the merchants?" Luther has rendered the verse: "Do you think the companions will cut him in pieces, that he may be divided among the merchants?" The rendering in the Septuagint, the Chaldee version, and the Vulgate, conveys the idea of *the companions making a feast over him*, namely, after they have successfully captured him. This rendering is also adopted by Rosenmüller and Gesenius, though the latter is not at all satisfied with it. The different renderings have originated from there happening to be three distinct verbs of the form *כָּרַח* (*karah*); one signifying *to buy, to drive a bargain*; another denoting *to give or prepare a feast*, and still another, having the sense, *to dig, to bore*, from which Luther has obtained his rendering, by translating the verb freely "cut to pieces." In all these translations by "companions" must be understood those who were engaged in the capturing of the Leviathan. In the German translation made by Rabbi Solomon Hakkohen, and in use among the Jews, it is rendered "Can the companies of merchants drive a bargain for him, *can* traders divide him among themselves.": This rendering, it will be seen, is similar to that which we have given, and which is now very generally adopted as conveying the most suitable meaning, and as agreeing best with the context. This formidable creature is not so easily taken as a fish; nor does it form an ordinary article of commerce, for its fierceness and repulsive appearance strikes terror, and its flesh is at best very tough eating, so that it would not be sought after on that account.

It is necessary to observe, also, that in countries long peopled, and where the waters are much frequented, the crocodile gradually becomes rather timid, and this will account for its rather shunning now the approach of man in Egypt; but in

countries where it has remained unmolested, it is bold, fierce, and exceedingly dangerous. This will account for the very different characters which have been given us of the crocodile by travellers, whilst some speak of the creature as timid and harmless, rather avoiding the sight of man: others describe it as most powerful, and impelled by malignity, to do mischief; and as the greatest enemy of mankind, being particularly desirous of human prey. It is, therefore, impossible to draw any comparison of the character of the Egyptian crocodile, as presented to us in modern times, with that of the crocodile in the time of Job, three thousand years ago. The ancient Egyptians held the crocodile sacred and worshipped it, very likely on account of its enormous voracity and strength; it was, therefore, never interfered with, no matter how great its ravages, which made it only the more bold and dangerous.

“ Can’st thou fill his skin with barbed irons ?  
And his head with fish spears ?” (v. 31.)

In this verse the idea of attempting to wound the crocodile with pointed weapons is ridiculed, for its skin is impenetrable. The weapons here mentioned are, no doubt, such as fishermen used for the purpose of striking large fish at a distance.

“ Lay thine hand upon him,  
Remember the battle, (*i. e.*, thou wilt have cause to remember it) thou wilt do it not again.”—(v. 32.)

This verse sets forth the absurdity of endeavouring to master this terrible creature by a hand-to-hand combat, he who has the temerity to enter on such an engagement with it, will surely have cause to remember the battle.

“ Behold, the hope of him proves false,  
Shall not one be cast down at his sight ?”

Ch. xli. 1.

This verse is a continuation of the preceding, declaring that all hope of conquering him is futile, for his very appearance is so repulsive and formidable as to strike terror, and unnerve the combatant.

“ No one is so daring that he will stir him up !  
And who is he, then, that will set himself up before me ?” (v. 2.)

In this verse Job is reminded of the great danger of provoking God to anger who is the Creator of this terrible animal. If no one has the courage to meddle with this formidable creature regarding it too powerful, what folly is it not to oppose Him who had made it, and is, therefore, infinitely more powerful? The verb יתיצב (*yith-yats-stav*) which is here employed,

carries with it the idea of *setting oneself up in order to oppose*. It is so used again in Ps. ii. 2.

“The kings of the earth set themselves up,  
And the rulers take counsel together  
Against Jehovah and his anointed.”

“Who has first rendered me a service, that I should repay?  
*Everything* beneath the whole heaven is mine.” (v. 3.)

The sentiment in this verse is intended to teach Job how unjust his conduct was in repining at God's dealings with him. All that he had lost had been a gift to him from God, for which he had rendered no previous service, God had, therefore, merely taken what he had gratuitously given. He is all-sufficient and independent and hence cannot be indebted to any one for His services; and being the proprietor of all things, has consequently a perfect right to give and to take away as it seems good to Him. Hence, the apostle Paul says: “Or who had first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him *are* all things: to whom be glory for ever.” (Romans xi. 35, 36.) Submissive resignation, therefore, to the heavenly Father's will, is the duty of every reasonable creature.

“I will not keep silent *in respect* to his parts,  
And what is to say of the strength and the beauty of his frame.” (v. 4.)

The description of the Leviathan is far from being complete, yet, the wonderful structure of this terrible creature has not even been touched upon, and, therefore, the mighty creative power of God is not yet fully displayed. Hence, in order to impress Job with a deeper sense of that power, and make him feel the utter insignificance of man, God addresses the following questions to him, touching the various admirable particulars in the formation of Leviathan:

“Who dares to remove his outer garment?  
In his double jaws who dares to enter?” (v. 5.)

The phraseology in this passage is very perplexing. The drift of it seems to be plain enough, the difficulty is in rendering the peculiar expressions of the original into another language, and it is, therefore, no wonder that so many different renderings are given. The literal rendering of the first clause of the passage would be: “Who can remove, (or make bare or uncover, or reveal or discover,) the face of his garment.” What then are we to understand by “the face of his garment?” Evidently that part which is visible, and this can be nothing else than the coat of armour with which the animal is covered, and which, under certain circumstances, is proof against a

musket-ball. As this armour is the outer cover of the skin, we considered that "outer garment" would be the most proper, and at the same time the most intelligible rendering. At any rate, critics are generally agreed upon that the expression, "the face of his garment," refers to the *coat of armour*.

By the "double jaws" are evidently meant the two monstrously gaping jaws, each of which being furnished with a single row of numerous large teeth which are conical. The distance of the jaws, when opened as wide as they can, will extend sometimes to fifteen inches and a half, large enough to take in the body of man. The meaning evidently is, who would have the hardihood to expose himself to the danger of those two jaws furnished with such formidable rows of teeth? We must observe here, that the Hebrew word רֶסֶן (*resen*), properly signifies a *bridle*, so that the literal rendering of the phrase would be *his double bridle*, as it is rendered in the English version, but as this would not afford a good sense, it is generally admitted by critics, that the word is here used to denote the part which receives the bridle. So the Greek word χαλινος, a bridle, and also that part of the mouth of a horse where the mouth-piece of a bridle rests. Likewise the German word *Gebiss*, teeth and also bridle bit. It is here rendered "jaws" by Gesenius, Bochart, Ewald, Hahn, and all noted critics. In the English version the verse is rendered, "Who can discover the face of his garment? or who can come to him (or "within," as in the margin) with his double bridle." This rendering, although very nearly literal, is hardly intelligible.

"The doors of his face who will open them?  
Terror dwells in the rows (lit. circuit) of his teeth."—(v. 6.)

The "doors of his face" are the powerful jawbones; the second clause assigns the reason why no one ventures to open them, on account of the numerous and sharp teeth, which, according to some writers, are sixty in number.

"Majestic are the strong shields,  
Firmly joined together as with a seal."—(v. 7.)

The "strong shields" are the large scales of equal size and of a square form which cover the back of the animal; they are disposed in parallel rows, and joined in such a manner as if they were sealed.

"They are joined so close one upon the other,  
So that the air cannot come between them."—(v. 8.)

The scales are so closely joined that the very air cannot come between them.

“They adhere one to another ;  
They hold together, they cannot be separated.”—(v. 9.)

This verse is still a continuation of the preceding. The scales are so wonderfully disposed as if one depended on the other, so that they cannot be separated.

“By his sneezings a light is caused to shine,  
And his eyes *are* as the eye-lashes of the morning.”—(v. 10.)

When the crocodile sneezes in the sun-light, the water that is forced from his nose sparkles in the light, just as the rain-drops become illuminated in a sun-shower.

The second clause contains a beautiful oriental figure; the Hebrew and Arabian poets regard the sun as the eye of the day, and hence speak of his rays as eye-lashes. “The eye-lashes of the morning,” therefore, are the *rays of the rising sun*.

The eyes of the crocodile, although small, are, nevertheless, very bright and piercing when out of the water. Hence, the ancient Egyptians compared the eye of this animal, when emerging out of the water, to the sun rising from out of the sea, in which, according to the popular belief, he was supposed to have set, and thus *sunrise* was commonly represented in hieroglyphic writing by *the eye of a crocodile*, because it is first seen when that animal emerges from the water. The reader will now see the full beauty of this sublime oriental figure.

“And his eyes *are* as the eye-lashes of the morning.”

The bright eyes of the crocodile, rising from his watery bed, are compared to the dazzling rays of the rising sun as he emerges from his supposed watery lodging.

“From his mouth go forth flames,  
And sparks of fire fly out. (v. 11.)

From his nostrils issueth a smoke,  
As out of a seething pot and caldron. (v. 12.)

His breath kindleth coals,  
And a flame issues from his mouth. (v. 13.)

These verses are evidently intended to portray the crocodile in hot pursuit of his prey on the land. His mouth is then open, his blood inflamed so that his breath comes forth with great vehemence, and resembles smoke, and is heated to such a degree as to resemble fire. The images are, no doubt, very strong, and hyperbolical, especially the one in the first clause of verse 13:

“His breath kindleth coals.”

But such highly wrought figures are quite common among the Greek and Roman, as well as among the oriental poets.



Thus, for example, Ovid paints in equally as bold a figure the enraged boar.

“Fulmen ab ore venit, frondesque adflatibus ardent.” (Ovid *Metam.*) *Lightning issueth from his mouth, and boughs are set on fire by his breath.*

Such bold figures are intended merely to give greater force to the description.

“In the neck dwelleth strength,  
And before his face danceth terror.”—(v. 14.)

The first clause plainly refers to the great strength of the crocodile's neck, and the second clause seems to allude to the great terror which he causes when pursuing his prey. Some interpreters regard *strength* and *terror* here personified as animated beings; the former as seated on his neck, indicating his great power, and guiding his movements, and the latter as leaping and dancing before him when in pursuit of his victims, to express the terrible terror which he spreads.

“The flakes (or dewlaps) of his flesh they adhere together :  
*His flesh is firm upon him, it cannot be moved.*”—(v. 15.)

This verse alludes to the compactness of this animal, nothing hangs loose, but his flesh adheres firm to the bones. The verb יצק (*yatsak*), here employed denotes also *to cast or molt*, as vessels or instruments; hence the last clause may be rendered: “His flesh is molten upon him.” So Ewald, Hahn, and many others. In that case the metaphor would be taken from fused metals. We must also observe here, inasmuch as the verbs in the second clause are in the singular, they cannot refer to the plural noun מפלי (*Mappele*), “flakes,” but the noun “flesh,” must be supplied from the first clause. In the English version it is rendered: “They are firm in themselves; they cannot be moved;” referring the singular verbs to the plural noun “flakes.”

“His heart is hard as stone,  
Even as hard as the nether mill-stone.”—(v. 16.)

The hardness of heart spoken of in this verse must refer to the savage and unrelenting nature of this animal. Ælian calls the crocodile “a voracious devourer of flesh, and the most pitiless of all animals.”

The mill-stone mentioned in the second clause, is that of the hand-mill which are still in use in the east. The upper stone revolves upon the lower one which is fixed, and apparently was of a harder kind of stone than the upper one. These hand-mills are the primæval mills of the world. It was some-time before they altogether superseded the mortar. In Num-

bers xi. 8, both are mentioned as being used by the people in grinding the manna in mills, or pounding it in a mortar. Each family possessed a mill, and as it was in daily use, it was unlawful to take either of the stones in pledge. (Deut. xxiv. 6.) These mills were worked by two persons, generally women, who sat opposite to each other, and as the work was somewhat laborious, and esteemed the lowest employment, it generally fell to the lot of the lowest maid servants of the house. In families where there were female slaves, the grinding was always performed by them. Hence the prophet Isaiah in pronouncing God's judgment against Babylon, to indicate how great its fall and humiliation shall be, calls upon the tender and delicate daughter of the Chaldeans, who had been accustomed to the greatest luxury and enjoyment, to come down from her lofty seat, and take the mill-stones and grind meal, (Isaiah xlvii. 1, 2.)

“At his rising the mighty are afraid,  
From terrors, they are beside themselves.”—(v. 17.)

When this terrible creature suddenly and unexpectedly rises out of the water, even the most courageous become terror stricken, for they know that no weapon will make any impression upon him, since he is invulnerable in every part except his belly, and which is not easy to come at.

The second clause has by some been rendered: “For terror they miss.” That is, they become so terrified at the sight, that they lose all steadiness in their aim, and, consequently, miss what they aimed at. Now, although *to miss* is one of the different significations which the verb *חָטָא* (*chata*) has, yet as the verb is here in the Hitlpael—*i. e.*, *reflexive conjugation*, we think the rendering, *they are beside themselves*, the most suitable, and, at the same time, the most expressive. The rendering given of the second clause in the English version, “by reason of breakings they purify themselves,” is altogether unintelligible.

“Does one assail him *with* a sword, it makes no impression,  
The lance, the spear, and the harpoon *harms him not.*” (v. 18.)

All ordinary pointed weapons employed against other wild animals are of no avail against the crocodile; his impenetrable coat of mail is proof against them; travellers are generally agreed upon this point.

“He regarded iron as straw;  
Brass as rotten wood. (v. 19.)  
The son of the bow (*i. e.*, the arrow) cannot make him flee,  
Sling stones are turned with respect to him into chaff.” (v. 20.)

It is he, feels the sling stones no more than if they were chaff.

“Cudgels are regarded as stubble:  
And he *merely* laughs at the whizzing of the dart.” (v. 21.)

The last clause is rendered in the English version : " He laugheth at the shaking of the spear." This rendering is also quite admissible as the Hebrew word רעש (*ra'ash*) signifies both a *shaking*, and also a *noise*, and is adopted by many interpreters. More commonly, however, the word is here taken in the sense of *noise* or *sound*, as being more expressive of the fearlessness of the crocodile. The strong figures employed in the above verses are intended to portray in a lively manner, his courage, daring, and strength.

In the first clause of verse twenty, we have a beautiful Hebrew idiom which occurs frequently throughout the Old Testament, and we shall, therefore, take this opportunity of explaining it. Anything proceeding from, or being dependent upon another thing is frequently spoken of as being the *son* or *daughter* of it. Hence, *an arrow* is called *the son of the bow*, as proceeding from it when shot off. In Genesis xlix. 22, Joseph is called, "the son of a fruitful vine"—*i. e.*, a branch of a fruitful vine; but as the branch or twig proceeds from, and is dependent upon the parent stem, hence, according to the Hebrew idiom, it is, in the original, spoken of as the *son* of it. In the English version it is merely rendered "fruitful bough." In Job v. 7, *sparks of the flame* are spoken of as *son of the flame*, since they emanate from the flame.

" Truly man is born to trouble,  
As the sons of the flame (*i. e.*, the sparks) fly upwards."

In a translation these idiomatic expressions become necessarily lost.

" Under him are sharp stones,  
He basks upon the flinty rock as upon mire." (v. 22.)

The language in this verse is very obscure, and hence a variety of renderings of it are met with. It appears to us, however, that the proper import seems to be, that the crocodile can repose upon the sharp rock with as little concern as upon the soft mire. The belly of the crocodile, although penetrable by a bullet, and, perhaps, also by a sword, is yet hard enough as to be able to lie on sharp stones and rugged rocks without feeling any pain. In that part of the Nile where the cataracts are, and which the crocodiles mostly frequent, its bed is of granite marble, as is evident from the ridge of granite rocks which there runs across the channel, and is the cause of those falls of the water. (See Pocock's Description of the East, vol. I pp. 114, 115, 122.) At all events, in the above translation the rendering of some of the words is more in consonance with the original than in the other readings, and the sense conveyed at the same time, harmonizes more beautifully with the con-

text. Whilst we have no doubt ourselves that the translation we have given, conveys the true meaning of the original, we will, nevertheless, give those readings which are at all worthy of notice in order that the reader may, in a measure, judge for himself.

Ewald, Hahn, and other noted German interpreters, have rendered the verse as follows, or in a similar manner :

“ Under him are sharp (*Scherben*) potsherds,  
He draws (*den spitzen Schlitten*) the pointed sledge upon the mire.”

They explain the “sharp potsherds” to mean the *sharp heavy scales* upon the belly of the crocodile, which are smaller though no less sharp than those upon the back; whilst the second clause they interpret, that “*when the crocodile moves over the mire or soft ground, the scales of the belly make furrows, which gives it the appearance as if a thrashing-sledge,*” (such as was used in ancient times,) “*furnished with pointed irons, had been drawn over it.*” This explanation of the passage appears to us very far fetched, even if we had any proof of the crocodile making furrows upon the soft ground over which he moves. Dr. Harris and others have rendered the verse.

“ His bed is the splinters of flint  
Which the broken rock scattereth on the mud.”

This is a very free translation, it conveys, however, the same idea as the rendering which we have given.

In the English version it is rendered,

“Sharp stones are under him; he spreadeth sharp pointed things upon the mire.”

The rendering of the first clause, it will be seen, is precisely like our rendering, but the rendering of the second clause is not very clear, but probably is intended to refer to the scales upon the belly which the crocodile spreads upon the mire whilst in a reposing position.

There are several causes that led to those different renderings. In the first place, the use of the Hebrew noun *חרש* (*cheres*), *i. e.*, a *potsherd*, but which cannot be taken here in its literal sense, we have, therefore, regarded it as poetically used for pieces of *stones*, and so the translators of our authorized version, and similarly Dr. Harris and others. Ewald, and many of the German school, on the contrary, render it literally, but apply it to the scales upon the belly.

Secondly, in the second clause there is an ellipsis of *the noun*, we have, therefore supplied the noun “*rock*,” as forming the most suitable antithesis to “*mire*,” and in accordance with the prevailing usage in such cases, that the noun from the first clause, or one similar in sense, should be supplied if possible.

The rendering in the authorized version "pointed things" is quite admissible, as the word *thing* is quite a common ellipsis, only it should have been printed in italics; but as we have already stated, it renders the passage obscure.

In the Jewish German version, which is, however, printed in Hebrew characters, the verse is rendered as follows: "Sharp pieces of stone lie beneath him, he makes his bed upon cutting flint like upon mire." This rendering coincides precisely with the rendering which we have given. Luther, in his German version, has rendered, "Under him lie sharp stones, he moves over the sharp rocks like over mire."

"He causeth the deep to boil as a caldron.  
He maketh the sea like a pot of ointment."—(v. 23.)

In the first clause allusion is made to the violent agitation of the water, when a large crocodile dives to the bottom of it, and is here beautifully and appropriately compared to a boiling caldron or vessel. The figure is intended also to illustrate the immense force of the creature. Such images of comparing greatly agitated water to a boiling vessel, are very common among the poets. Thus, for example, Homer :

———"tumultuous boil the waves ;  
They toss, they foam, a wild confusion raise,  
Like waters bubbling o'er the fiery blaze."

(Pope's *Odyssey*, b. xii. v. 235, &c.)

By "the deep" is evidently meant here, the deep places in the river.

The second clause seems to refer to the strong scent of musk which the crocodile exhails, and which he thus imparts to the water when he plunges into it. The savages in some parts of Africa wear that part of the animal which contains the musk as a perfume about their persons, the scent apparently is agreeable to them.

By "the sea" is here meant the river Nile. Both the Hebrews and Arabians were accustomed to speak of a large body of water as *a sea*, as *the dead sea*, *the sea of Tiberias*, which are only great lakes. Hence this appellation was also extended to the Nile and to the Euphrates, probably on account of their periodical overflowing which then gives them the appearance of a large lake. (*Compare Is. xix. 5 ; Nah. iii. 8 ; Jer. li. 36.*)

"He maketh the path to shine after him ;  
One might think the deep to be grey hairs."—(v. 24.)

When the crocodile swims, his tale like a rudder, forms a trail of silvery foam which in appearance looks like grey hairs.

“ There is not upon earth his like,  
 Who is made without fear.  
 At everything high he *boldly* stares,  
 He is king over all the haughty ones.”—(v. 25, 26.)

In order to complete our idea of this most terrible of all creatures, the description closes with setting forth the three principal characteristics which distinguishes this creature from all other animals. In the first place, *that he has no equals upon earth*, that is, in its attack or defence. Secondly, *that he knows no fear*. This declaration has been objected to as being an over estimation of the fearlessness of the crocodile, since he has been known on the approach of a ship, and when shot at, to plunge into the water. But this is only the case when he lays quietly basking, and not when in a position to seize his prey. Pococke and Norden state, that those which they saw on the mud-islands, in the Nile, went slowly into the water at the approach of their ships, and when shot at plunged in. This may be so, but the case would have been altogether different had any one of these creatures been in a situation for seizing his prey, he would then have set the crew of both vessels, and all their firearms, at defiance. Thirdly, *he holds in subjection the largest and fiercest animal by his superior power*. Bochart adduces numerous proofs that the crocodile will boldly attack, and bring down with his tail, not only men, but camels, and even elephants and tigers when they approach the river. (*Hieroz.* p. ii. 790.) It often happens when it seizes a large wild animal that it meets with most desperate resistance, but it always conquers. Sometimes it happens that an animal will manage to escape out of its clutches wounded, and make off, the crocodile in that case always pursues it with all its might, and often seizes it a second time; for, although apparently heavy, the crocodile runs with great celerity. In this manner, when in pursuit of a wounded animal, he has been seen over half a mile from the banks of the river. Though the strength of every part of the crocodile is very great, yet its principal instrument of destruction is its tail; with a single blow it will overturn a canoe, and seize upon the poor man in it. There are even instances known of a man being taken out of a canoe in the sight of his companions without their being able to render any assistance, and, indeed, in times of inundations, crocodiles have been known to enter the cottages of the natives, and seizing the first living things they met with. Well, indeed, may the sacred writer say of the crocodile, that he knows no fear, and that “he is king over all the haughty ones.”

It will be seen that the numbering of the verses, in the description of the Leviathan, is not the same as in the English version, this arises from the description in the original com-

mencing at chapter xl. 25, whilst in our authorized version it commences at chapter xli. 1, which is no doubt the proper division.

### BEHEMOTH.

As we have devoted so much space to the elucidation of the description of Leviathan, it will, perhaps, not be out of place here to offer, also, a few brief explanatory remarks upon the description given in Job xl. of the other remarkable animal, the Behemoth. But before entering upon any comments, it will first be necessary to inquire what is to be understood by the term Behemoth. Upon this point commentators are by no means agreed. The fathers supposed it to denote the *devil*, a great many ancient and modern writers, on the other hand, believed it to be *the elephant*. Sanctius, and some others, understood by it *the ox*, whilst the generally prevailing opinion, however, of the most eminent modern writers is that it is the *hippopotamus*. We think there can be not much difficulty in ascertaining which of these views is the correct one, for the derivation of the name itself, as well as the description of the animal to which no less than ten verses are devoted, unmistakably point to the hippopotamus.

Very many critics regard the term *בהמות* (*Behemoth*) as a *pluralis excellentiæ* of *בהמה* (*Behemah*) *i. e.*, a *quadruped, a beast*, and regarded that the plural form is indicating a large or remarkable beast. This supposition, however, although from a philological point of view not incorrect, is by no means a likely one, as in that case the term would be applicable to any large animal. Far more probable is the supposition, that *Behemoth* is merely a Hebraized form of the Egyptian name *P-che-mouth—i. e.*, the *water ox*. (*Hippopotamus amphibius*), mentioned in Isaiah xxx. 6, as the emblem of Egypt. It is by no means an uncommon thing to see the crocodile and hippopotamus, both being inhabitants of the Nile, represented as companions upon pictorial representations, and this shows the appropriateness of these two remarkable animals being here conjointly spoken of as illustrating the creative power of God.

The description of the Behemoth commences ch. xl. 15, and is as follows :

“ Behold, now, Behemoth which I have made with thee ;  
He eateth grass as cattle.” (v. 15.)

The expression “ with thee ” does not mean here, *near thee*, or as Delitzsch explains it, “ so that thou hast it before thee,” but *like thyself* ; as much as to say, behold, this great and formidable Behemoth, is like thyself only the work of my hand.

“ He ate grass like cattle,” the food of the hippopotamus consists chiefly of plants which grow in shallow water, or about the margin of rivers or lakes. He eats the grass as neatly as if it were cut with a scythe. In one of the plates in the antiquities of Herculanium, he is represented in the very act of feeding on plants. (Vol. 2 p. 205.)

“ Behold, now, his strength is in his loins,  
And his power in the muscles of his belly.” (v. 16.)

This verse refers to his powerfully built body, and his prodigious strength.

“ He bendeth his tail like a cedar,  
The sinews of his thigh are interwoven.” (v. 17.)

The simile of the first clause is by no means clear, and hence it has been explained in different ways. Rosenmüller and others, interpret that “ he bends his tail although it is like a cedar, strong and stiff.” In a similar manner Delitzsch: “ He bendeth his tail like a cedar branch,” and explains, that it looks like a stiff bone, yet he can bend it like an elastic cedar branch. Heiligstedt and others, explain, that if bent, it still remains stiff, like a cedar bent by the wind.” Ewald renders: “ He bends his tail as if it were a cedar.” Hahn and others translate: “ He stretches, (or extends) his tail like a cedar,” it is, he makes it stiff like a cedar when he extends it. Against this rendering is, that the verb **חפץ** (*chaphetz*) here employed, does not mean to stretch out, to extend, but to bend. The interpretation given by Rosenmüller and Delitzsch seems to be the most plausible one. The context certainly indicates that the passage refers to the exercise of some physical power. The tail of the hippopotamus is very short in comparison to the size of its body, and among the Arabians there exists a notion that a stunted tail is a mark of strength of an animal. We have no indications whether this notion prevailed also among the Hebrews.

“ His bones are like strong pieces of brass,  
Yea his bones are like bars of iron.” (v. 18.)

In the original the words for “ bones” are different, in the first clause **עצמיו** (*atsamav*) is employed, which probably is used here to express the small bones, which are said to be “ like strong pieces of brass;” whilst in the second clause the word **גרמיו** (*geramav*) is used, which most likely expresses the larger bones.

“ He is the first of the ways of God,  
He that made him furnished him with a sword.” (v. 19.)

“ The first” does not mean in respect of time, but in respect of



rank. By "the ways of God" is here to be understood, His creative acts, so that the first clause means, that the *Behemoth* is the first in rank among all the creatures which God had created. The second clause is explanatory of the first, setting forth in what that superiority exists, namely, that the creator had furnished him with a "sword," which is here figuratively used to express his *teeth*. The teeth of the hippopotamus are exceedingly sharp and strong. We have already stated that he eats grass and corn as neatly as if cut with a scythe; he will even bite a stem of considerable thickness through with great ease. The animal is generally inoffensive when left alone, it never attacks mariners in their boats as they go up or down the river; but should they accidentally strike against it, they run a great risk of being at once sent to the bottom. Dampier relates of a mariner who had seen "one of these animals open its jaw, and seizing a boat between its teeth, at once bite and sink it to the bottom." The same mariner also related that "upon another occasion one placed itself under one of our boats, and, rising under it, overset it, with six men who were in it; who, however, happily received no other injury,"

We may observe here, that Ewald and Vaihinger render the second clause of the verse :

"Still his Creator guides his sword."

They explain that "God has made the devouring mouth of this most wonderful animal innocuous, guiding it so that it cannot do any harm." Against this rendering and explanation may be urged, that "the devouring mouth of this animal very often does a good deal of harm. An example we have above given, if there is any truth in the statement of the mariner. But whether that statement is true or not, certain it is beyond a doubt, that this animal often leaves the water by night and makes inroads upon cultivated fields devouring the crops; and as it is a gregarious animal, the havoc that a herd of them makes is very great, and the helpless natives who see their crops destroyed dare not resist the invaders. The mode they generally adopt to frighten them away is, to light a fire, beating drums, or tin vessels, and shouting at the same time with all their might, and as the animal is very timorous on land, they generally succeed in their endeavours. In those parts where the cultivation of the land is carried on, a bitter war of extermination is carried on against them; and this will account why this animal is no longer found in Lower Egypt, whilst it is still plentiful further up the Nile.

"Yea, the hills furnish food for him,  
And all the beasts of the field may play there."—(v. 20.)

When the food in the lower regions should happen to fail, though a cumbrous animal, with small feet so that his belly nearly touches the ground, he still manages to climb up the hills in search of herbage. The second clause describes how harmless the animal is, if left alone, the beasts of the field may sport about him whilst grazing.

“Under the lotus trees he lieth down,  
In the covert of reeds and marsh.”—(v. 21.)

As the hippopotamus is exceedingly aquatic in his habits, he generally takes his rest in the covert of reeds and other water plants, but when grazing on land like other wild animals he seeks the shade of trees. In Egypt the lotus tree is taller and stronger than in Syria: its fruit, a small, yellow apple, is by the Arabians called *dâma*, “the everlasting or perennial,” for the fruit of the previous year only falls from the tree when that of the present year is ripe.

In the English version the Hebrew word צֵאֵלִים (*Tseëlim*,) is rendered by “shady trees,” and this rendering is also given in the Vulgate and the Syriac versions, and has been adopted by many of the older Jewish and Christian interpreters. But there is certainly some difficulty presented in deducing that meaning from the Hebrew word, and as it only occurs in the above verse, and the following one, there is no opportunity afforded to see in what sense it is used in other places; hence all eminent modern critics, guided by the Arabic meaning of the word, rendered it by “lotus trees or lotus bushes.”

The second clause of the verse is altogether fatal to the supposition that *the elephant* is meant by *the Behemoth*, as some have supposed, for it could not be consistently said of that animal to have his place of repose, “In the covert of reeds and marsh.” The favourite haunts of the wild elephant are in the depths of forests, especially in mountainous regions, and although he delights in entering the water, and frequently remains in it for a considerable time, he certainly does not lie down “in the covert of reeds and marsh” when taking his repose. Indeed, from the apparent inflexibility of the limbs, originated the far prevailing idea among the ancients, which continued throughout the middle ages, that the limbs of the elephant are without joints, and therefore he could not lie down like other quadrupeds, but always sleeps standing or leaning against a tree. This notion is, of course, now altogether exploded, still it is notwithstanding true, that he often does sleep standing or leaning against a tree or rock.

“Lotus trees weave him his shelter,  
The willows of the brook surround him.”—(v. 22.)

The intertwining boughs of the lotus trees furnish shade or shelter for him from the scorching sun. In the English version the first clause is freely rendered. "The shady trees cover him *with their shadow*," which certainly affords a good sense, but takes great liberty with the original text, and therefore has not been followed by many translators of the present day. The rendering of the noun צַעְלִים (*tseelim*), by "shady trees" instead of "lotus trees" might be regarded merely as a free rendering, but the rendering of the *singular* pronoun "his" by "their," so as to make it agree with "trees," instead of with "shelter," is rather too much of a liberty to take.

The second clause refers to the hippopotamus taking his rest among the willow trees which frequently grow very plentifully on the banks of rivers and in marshy places.

Behold, if the stream is strong, he is not alarmed,  
He remaineth quiet although Jordan breaketh fourth at his mouth.—(v. 23.)

As the hippopotamus delights to live in water, he has become so accustomed to that element, that he does not heed the most noisy raging waters. As an example, the river Jordan is mentioned, for this river has at all times an extraordinary rapid current. The ordinary current is, however, yet greatly increased during the winter when swelled by the rains, so that it violently breaks over the banks of its narrow channel. Volney says, in regard to the river Jordan: "In winter it overflows its narrow channel, and swelled by the rains, forms a sheet of water sometimes a quarter of a league broad, \* \* and its course is impetuous." It is said that the current is so strong, in many places, that even the best swimmer cannot bathe in it without endangering his life. In the neighbourhood of Jericho the bathers tie themselves together with ropes to prevent their being swept off by the rapidity of the current. No doubt the expression "although Jordan breaketh forth," alludes to the violent breaking of the waters of Jordan over its banks.

In the English version the verse is very strangely rendered, "Behold he drinketh up a river, *and* hasteth not: he trusteth that he can draw up Jordan into his mouth." It would be no easy task to show how the translators obtained this rendering from the original, and still greater would be the task to give a satisfactory explanation of it. We may observe also, that the river Jordan is probably instanced in preference to any other rapid river, as it was in the neighbourhood of Job's country, and was therefore well known to him.

"Can one take him with his eyes open?  
Can one pierce his nose with cords?"—(v. 24.)

The description of the Behemoth appropriately closes with an allusion to the difficulty of capturing this monster. Neither open force, nor those stratagems generally employed in capturing other wild animals will avail here. The passage obtains additional force if taken as an ironical challenge addressed directly to Job, as much as to say,

“Just catch him with his eyes open,  
Attempt to pierce his nose with cords.”

This verse also, like the preceding, has been made quite unintelligible by the way it is rendered in the authorized version. “He taketh it with his eyes; *his* nose pierceth through snares.” In the margin, however, it is rendered, “Will any take him in his sight, or bore his nose with a gin?” This is decidedly a better rendering, though still admitting of improvement.

#### LOCUSTS.

Of the insects *the locusts* are most frequently mentioned in the Old Testament, and this not only on account of their being the most destructive of all insects, and thus furnishing plenty material to the sacred poets, but also on account of four species having been permitted to be eaten under the Mosaic dietary laws. “These of them ye may eat, the locust (*arbeh*) after its kind, and the locust (*solam*) after its kind, and the locust (*chargol*) after its kind, and the locust (*chagav*) after its kind.” (Lev. xi. 22.)

These are, no doubt, four different *species* of locusts, although according to our authorized version it appears otherwise, for the verse is there rendered “*Even* these of them ye may eat; the locust after his kind, the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

As the sub-genera of the locust are very numerous, and the distinction often not very marked, it is not very easy to speak with certainty as to the precise classification of the four species above mentioned, an approximate identification is all that can be reasonably expected. The name of the first species in the original is אַרְבֵּה (*arbeh*) and is derived from the verb רָבָה (*ravah*) to multiply or to be many, hence the derivation of the term refers either to the rapid increase, or to the moving in great numbers, or what is perhaps more likely, it includes both. The derivation unmistakably in this case points to the common migratory locust, (*gryllus gregarius*, Linn, or (*acridium migratorium*.) These always move in stupendous swarms over various parts of Asia and in other parts of the globe. It was this species of locusts that constituted the eighth plague of Egypt, which, according to Exod. x. 14, surpassed in severity every visitation of the kind, that has ever happened or wil<sup>l</sup>

ever happen. "And the locusts went up over all the land of Egypt, and rested in all the boundaries of Egypt, a very heavy *plague*; before them there were no such locusts as they, neither after them shall be such." That is, of course, *in point of number and destructiveness*. It is this species which is also most frequently seen in Europe. The appropriateness of the derivation of the Hebrew term as above given will at once become apparent when it is stated, that when breeding in the month of October, they make a hole in the ground with their tails, in which they lay 300 eggs which are united together in little masses. Neither frost nor rain, no matter how severe, or of how long duration, destroy these eggs; they remain till spring, and are then hatched by the sun.

The second species mentioned is in Hebrew called סלעם (*Solam*) *i. e.*, the *devourer*. The word occurs nowhere else in the Old Testament. We have, therefore, nothing to guide us in identifying this species. There are various conjectures offered, but none amounts to any certainty. According to the Talmudists it is a species "having a hump, but no tail." According to the Arabian writers, "a winged species" not eaten by the Arabs, because considered unwholesome. According to the Jewish commentator Eben Ezra, "*rockscaler*." In the Vulgate rendered *attacus*, similarly in the Septuagint, in the Authorized Version "bald locust."

The third species called חרגל (*chargol*). *i. e.*, the *runner or leaper*. The same difficulty as with the preceding one exists in identifying it. According to the Mishna; Shabb. vi. 10, "the eggs of this species of locusts if worn about the ears were supposed to be a remedy for ear-ache." In the English version it is rendered by "beetle," which is not admissible, for it is evidently a species of *locust*, since the equivalent term in Arabic denotes a *kind of locust without wings*. In the Septuagint it is rendered by *οφιομαχης*, and similarly in the Vulgate *ophiomachus*, *i. e.*, the *serpent-killer*, a species without wings which attack serpents in the neck. According to the Talmud it is a kind which has both a *hump and a tail*.

The fourth species is called חגב (*chagav*) *i. e.*, the *coverer*, the *hider*, the term seems to be of Arabic origin. So called from the immense swarms, covering or hiding the ground completely wherever they settle down. This species differs from the *Arbeh* only in being smaller and more insignificant in appearance. This will illustrate the report which the spies that were sent to search out the land of Canaan brought to Moses; "and there we saw giants, the sons of Anak, *which come of the giants*; and we were in our own eyes as (*Chagarim*) locusts, (English version "grasshoppers,") and so we were in their eyes." Some interpreters have endeavored to

prove that the four different names indicate only four different stages in the development of the *migratory locust*, but the expressions "after its kind," which in each case follows the name, altogether precludes such a supposition.

Naturalists and travellers have furnished many sad accounts of immense swarms of locusts and their fearful devastation. Rabbi Joseph Schwarz, for sixteen years a resident in the Holy Land, remarks: "These dangerous visitors spread over the country in myriads, though, thank God, but seldom; and when they do come they cover the whole surface of the earth, and in a few minutes everything green in the field is destroyed." He also relates, "that when in 1827 the whole of Galilee had the misfortune to be infested with the locust plague, the then governing Pasha, Abd Alla, who resided at Acre, gave orders that each one of his subjects should furnish a peck measure full of these noxious little animals, in order to contribute by this means to their destruction. But this measure was without any good result; another experiment succeeded much better. There is a bird called *Al Semarmar*, resembling the *gold hammer* which the locusts fear as their deadly enemy, and they make their escape as soon as they hear his voice. The Pasha, therefore, endeavoured, in a cunning manner, to entice these birds to come, and this remedy did not fail in being effective, for it was not long before the country was freed from the devastating troop. The south and southeast winds are also destructive to the locusts." (Descriptive Geography and Historical Sketch of Palestine, p. 300.) In 1825 a swarm was observed in India which covered a space of forty English square miles, they cast a long shadow on the earth. Brown, in his "Travels in Africa" states, that an area of nearly two hundred square miles was literally covered by them. Volney remarks: "With Egypt, Persia, and almost the whole of Southern Asia, Syria has a fearful plague in common, namely, those clouds of locusts, of which almost all travellers report. Everybody except an eye-witness must deem the enormous quantity of these insects quite incredible; the ground is covered with them for several leagues. The noise they cause when devouring leaves and grass is heard at a considerable distance, and seems like the noise of an army foraging in secret. It is certainly much better to fall in with the Tartars than with these little all-devouring creatures; it might almost be said a fire accompanies them. Where these swarms appear everything green vanishes in a moment from the fields, as if a curtain is rolled up, the trees and plants stand leafless, and nothing is seen but naked boughs and stalks, and thus the dreary winter follows rapidly on the variegated exuberance of spring. If these locusts clouds move on in order to fly over

an obstacle which stands in the way of their voraciousness, or still more rapidly, over a waste soil, it can literally be said that the sky is obscured by them. It is a consolation that this plague does not occur very often, for there is nothing which produces so invariably famine and disease." (Trav. i. p. 235.) In their flight, although each swarm contains many millions, they maintain extraordinary order and regularity. Jerome observes in regard to this, "They fly after the will of the all governing Deity, with such order that they keep their place like the figures made by the hand of the artist on a pavement, and never in the least deviate to the right or to the left."

These locusts have been known to be the cause of even producing pestilence. Sometimes the southerly wind drives them over the sea, in that case they settle down on the water as if they were on land, or they fall into the sea being unable to continue their flight, and thus perish. But their dead carcasses are cast on shore by the wind in millions, which soon putrify in the hot rays of the sun, and exhale such a deadly effluvia, that thousands upon thousands of human beings have been known to have perished by disease engendered in that way. Augustine mentions a pestilence produced by these dead insects, by which no less than 800,000 people of Numidia died, besides a great many more in the countries bordering on the coast.

A good sized volume might be filled with the thrilling descriptions, given from time to time by naturalists and travellers of immense swarms of locusts, their ravages, and the terrible miseries they produced, but all these fall far short of the sublime, animated, and accurate delineation given by the prophet Joel in the two first chapters of his prophecies, a translation of which we will here subjoin, with such explanatory remarks as we may deem necessary :

"Hear this ye old men, and give ear all ye inhabitants of the earth !  
 Hath such happened in your days or in the days of your fathers ?  
 Relate ye concerning it unto your children,  
 And your children to their children,  
 And their children to a future generation !  
 That which the Gazam left the Arbeh devoured ;  
 And that which the Arbeh left the Yelek devoured ;  
 And that which the Yelek left the Chasil devoured."—(ch. i. 2, 3, 4.)

The Hebrew terms employed in verse 4 evidently denote merely different species of *locusts*, for to no other insects would the vivid description of the invasion given by the prophet be applicable. Some writers suppose that although the terms denote different species, yet the prophet merely employed them here to express the locust in its different stages. And this certainly would give still greater force to the animated descrip-

tion. By the term *gazam* is denoted the *migrating locust*, which frequently invades Palestine in the autumn; and as the different kinds of grain are then harvested, its mischief is chiefly confined to the vines and fruit trees. In the English version the term גזם (*gazam*) is rendered by "palmer-worm," a term applied to many large kinds of grub; but the figures employed by the prophet would not be suitable to this insect. The Hebrew term denotes *the devourer*. The term *arbeh* we have already explained at p. 76. Some critics suppose that the prophet employs the term metaphorically here to express *the young brood* that makes its appearance in the spring, and explain what the old locust left in the autumn, the *young brood (arbeh)* devoured in the spring.

By the the term ילק (*yelek*) is meant *a winged and hairy locust*, mentioned in Jer. li. 27, as כולק סמר (*keyelek samar*;) *the hairy locust* (English version, "rough caterpillars"). Some regard the term here metaphorically used to express merely a more advanced state than that of the preceding one, namely, what *the young brood* left *the older one* devoured. In our version it is rendered "the canker worm."

The term חסיל (*chasil*) denotes *the devourer*. Some writers understood by it *a distinct species of locust*, while others merely regard the term as *a general name* for all kinds of locusts, and used here to express the *full grown locust*, namely, what was left by the locust in the more advanced stage was devoured by *full grown* ones. In our version the term is rendered by "caterpillar."

"Awake ye drunkards, and weep; and howl, all ye drinkers of wine; Because of the new wine, for it is cut off from your mouth.  
For a nation is come upon my land, strong and without number,  
Whose teeth are the teeth of a lion,  
And it hath cheek teeth like that of a lioness.  
It hath laid my vine waste, and broken my fig-tree;  
It hath stripped it of its bark, and cast it away,  
Its branches are made white.  
The field is laid waste, the land mourneth;  
For the corn is destroyed, the new wine dried up:  
The oil languisheth.  
Be ye ashamed, O ye husbandmen; lament, O ye vinedressors,  
For the wheat and for the barley;  
For perished is the harvest of the field."—(Joel i. 5, 6, 7, 10, 11.)

A swarm of locusts is here figuratively spoken of as a "nation" invading the country, spreading desolation and misery wherever it appears. The language of the passage is perfectly plain, and requires no comments, except, perhaps, the expression, "Be ye ashamed," regarding which we may observe, that *to be* or *become ashamed*—which so frequently occurs in the Old Testament—according to the Hebrew idiom, denotes *to be*



or *become disappointed* in one's expectations. As for example, Ps. xxii. 6. (Eng. vers. v, 5 :)

“ They cried unto Thee, and were delivered ;  
They trusted in Thee, and were not ashamed.

It is, our fathers trusted in Thee, and they were not disappointed in doing so. The rendering in the Authorized Version, “ and they were not confounded,” is not a correct rendering of the original.

So again, Ps. xxv. 2 :

“ O my God, in Thee I trust ; let me not be ashamed ;  
Let not mine enemies triumph over me.

It is, in Thee, O my God, I trust ; therefore, let me not be disappointed. Here the authorized version has given the literal rendering, “ let me not be ashamed.”

If the reader will bear this idiom in mind, he will find that many passages become perfectly clear, which otherwise are unintelligible. Take, for example, that beautiful description in Job vi. 18, 19, where the famishing caravans and wayfarers of Tema and Sheba are represented to have turned from their regular route to some stream where they hoped to find water, but are in verse twenty said, that

“ They were ashamed for having hoped,  
They came to it and blushed.”

What was there to be ashamed of ? Surely not for going in search of a place in the hope of finding water to quench their parching thirst ? No, they were disappointed when they came to the place to find that the stream had been dried up by the continued extreme heat.

“ Blow ye the trumpet in Zion, and sound an alarm in my holy hill ;  
Let all the inhabitants of the land tremble,  
For the day of the Lord cometh ; yea *it is* near.  
A day of darkness and of gloominess, a day of clouds and dense darkness,  
As the dawn spreads upon the mountains : *so* a great people and strong ;  
Like it there hath never been, neither shall there be any more after it,  
Even to the years of many generations.  
A fire devoured before them,\* and behind them a flame burneth,  
As the garden of Eden is the land before them,  
But behind them a desolate wilderness ;  
Yea, nothing *can* escape them.  
Their appearance, is like the appearance of horses ;  
And like horsemen, so they run.  
Like the noise of chariots, they leap upon the tops of the mountains ;  
Like the noise of a flame of fire *that* consumeth the stubble,  
Like a mighty nation arrayed for battle.  
Before them the people tremble ;  
All countenances lose their brightness.  
They run like heroes, like men of war  
They clime the wall ;

\* To accommodate it to the English, I have, as in our version, rendered the *singular pronouns* of the original freely by *plural pronouns*.

And they march every one in his ways,  
 And change not their course.  
 They press not one on the other ; they move every one in his path ;  
 They rush through sharp weapons and break not *their ranks*.  
 They stray about in the city ; they run upon the wall,  
 They climb up on the houses, they enter the windows like a thief.  
 Before them the earth quaketh, the heavens tremble,  
 The sun and moon grow dark,  
 And the stars withhold their brightness.”—( Joel ii. 1-10.)

This is one of the most striking and animated descriptions that is to be met with in the whole compass of prophecy : every part is depicted with the most terrible accuracy. In reading the prophecy we almost fancy that we hear the noise of the approaching hosts of voracious locusts, and gradually see the light of the sun grow dim from the swarms which, like a succession of clouds, sweep through the air. Any one never having seen such a fearful sight, would naturally suppose that the prophet's picture is greatly overdrawn ; but there are hundreds who bear testimony to the accuracy of the description, and who do not speak merely from hearsay, but who themselves have been eyewitnesses of such dreadful events. We will subjoin here two more extracts from the narratives given by two well-known travellers, and which contain several important analogies with those contained in the above prophetic denouncement. Dr. Shaw says : “ I never observed the mantes (a kind of locusts) to be gregarious ; but the locusts, properly so called, which are so frequently mentioned by sacred as well as by profane authors, are sometimes beyond expression. Those which I saw, anno. 1724 and 1725, were much bigger than our common grasshoppers, and had brown spotted wings, with legs and bodies of a bright yellow. Their first appearance was towards the latter end of March, the wind having been sometime from the south. In the middle of April, their numbers were so vastly increased, that in the heat of the day they formed themselves into large and numerous swarms, flew into the air like a succession of clouds, and, as the prophet Joel (ii. 10) expresses it, *they darkened the sun*. When the wind blew briskly, so that these swarms were crowded by others, or thrown one upon another, we had a lively idea of that comparison of the Psalmist (Ps. cix. 23) of being *tossed up and down as the locusts*. In the month of May, when the ovaries of these insects were ripe and turgid, each of these swarms began gradually to disappear, and retired into the Metijiah, and other adjacent plains, where they deposited their eggs. These were no sooner hatched in June than each of the broods collected themselves into a compact body of a furlong or more in square, and marching afterwards directly forward towards the sea, they let nothing escape them ; eating up everything that was green and juicy, not only the lesser kinds

of vegetables, but the *vine* likewise the *fig tree*, the *pomegranate*, the *palm*, and the *apple tree*, even all trees of the field, (Joel i. 12), in doing which, they kept their ranks like men of war, climbing over as they advanced, every tree or wall that was in their way; nay, they entered into our very houses and bed-chambers like thieves. The inhabitants, to stop their progress, made a variety of pits and trenches all over their fields and gardens, which they filled with water; or else they heaped up therein heath, stubble, and such like combustible matter, which were severally set on fire upon the approach of the locusts. But this was all to no purpose, for the trenches were quickly filled up, and the fires extinguished by infinite swarms succeeding one another, whilst the front was regardless of danger, and the rear pressed on so close that a retreat was altogether impossible. A day or two after one of these broods were in motion, others were already hatched to march and glean after them, gnawing off the very bark, and the young branches of such trees as had before escaped with the loss only of their fruit and foliage. So justly have they been compared by the prophet Joel (ii. 3) to a *great army*, who further observes that "*the land is as the garden of Eden before them, and behind them a desolate wilderness.*"—(*Shaw's Travels into Barbary and the Levant*, p. 187, 4to Ed., London, 1757.)

Devenot gives the following account: "Two days later (after the south wind had begun to blow) we were informed that the plain was covered with birds, which proceeded like one solid body from east to west. Seen from a distance the field appeared to be in motion, or at least that a long current flowed through the plain. Believing that these were birds of migration, which thus passed by in very great numbers, we hastened towards that direction to observe them, but instead of birds, we found a cloud of locusts which denuded the field, devouring every blade of grass, and not leaving the spot before it was perfectly stripped of every vegetation. As active, as lively and eager as the Bedouins, they are, like them, children of the desert. After the wind had turned and become contrary to their flight, they were driven back into the desert."

Some of our modern critics maintain that the prophet Joel's declaration, "like it there hath never been, neither shall there be any more after it," is contradictory with the statement of Moses, who likewise said, "before them there were no such locusts as they, neither after them shall be such.—(Exod. x. 14.) This apparent discrepancy is by no means a new discovery of modern critics, the eminent Jewish Rabbies, Jarchi, Eben Ezra, Kimchi, and others, have centuries ago noticed it, and explained that in the statement of Moses *the quantity* is referred to,

whilst the prophet Joel refers to the number of the different species as unparalleled. And certainly there is nothing unreasonable in this explanation, especially when we see that the Psalmist mentions several species of locusts together as instruments in the hand of God.

“ And he gave to the חֲסִיל (Chasil) their increase,  
And to the אַרְבֵּה (Arbeh) their labour.”

(Ps. lxxviii. 46.)

The Hebrew terms in this passage only denote two different kinds of species of locusts, although the former is rendered in the English version by “caterpillar.” So again Ps. cv. 34 :

“ He spoke, and the (Arbeh) came,  
And the יֵלֶק (Yelek) without number.”

The Hebrew term *Yelek* is in the English version also rendered by “caterpillar,” but is only a species of locusts.

But whilst the explanation of the Rabbies is quite reasonable, we still think there are two more satisfactory modes of reconciling the apparent discrepancy. The first is, that Moses, when he made the statement, merely referred to Egypt the country where he then was, whilst the prophet Joel, in making his statement, referred only to Palestine. The second is, that among the Hebrews such hyperbolical phrases were commonly employed merely for the purpose of imparting significance and force to declarations, and became almost proverbial. This, in our opinion, is the proper mode of reconciling the two statements, indeed, there are similar statements in 2 Kings xviii. 5, and xxiii. 25, which cannot be reconciled in any other way. In the former passage it is said concerning King Hezekiah, He trusted in the LORD God of Israel; so that after him was none like him among all the Kings of Judah, nor *any* that were before him.” But in the latter passage it is likewise said of King Josiah “And like unto him was there no King before him \* \* neither after him arose there *any* like him.” These passages, we think, conclusively show that these expressions must not be taken in a literal sense, but as being used hyperbolically merely for emphasis sake.

Locust have been very commonly used as an article of food from very remote times, and among various people. Diodorus Siculus says, some of the Ethiopian tribes received the appellation *Acridophagi*, *i. e.*, *locust eaters*, from their being excessively fond of them. Pliny mentions, that they were held in high esteem among the Parthians. Niebuhr relates, that in Arabia they are caught and put into bags or on strings to dry, and are thus kept eatable for years. The Bedouins in Egypt

roast them and eat them with avidity. In Barbary they are boiled first, then dried on the roofs of the houses. Bochart mentions that waggon loads of these insects are brought to Fez, a city in the empire of Morocco, as a common article of food. Hasselquist states, he was informed that at Mecca, when there was a scarcity of corn, they ground locusts as a substitute in their handmills, or pounded them in stone mortars, and then made cakes of the flour. According to some ancient writers, they were used medicinally, and, taken with wine, were considered efficacious in cases of stings from scorpions. According to Ecclesiastes xii. 5, however, they apparently were not considered very digestible, for it is there said among other things in allusion to the infirmities of old age, "and the חגב (*Chagav*) locust becomes a burden," that is, it is no longer readily digested. In the English version the Hebrew term *Chagab* is rendered by "grasshopper," which renders the passage quite unintelligible. We have already shown that the species of locusts denoted by this term were permitted to be eaten.

#### THE VINE.

*The Vegetable Kingdom* and the important occupation of *Husbandry*, so intimately connected with it, have also furnished never failing sources from which the sacred writers have drawn many of their sublimest similes. Agriculture, above all other occupations, was invested with a peculiar honour as being directly instituted by God himself. "And the LORD God planted a garden eastward in Eden. And the LORD God took the man and placed him in the garden of Eden to till it, and to keep it."—(Gen. ii. 8, 15.) The prophet Isaiah distinctly alludes to the art of husbandry as originating from God. "For his God," says the prophet, "instructed him to discretion, and taught him;" that is, the husbandman. The son of Sirach, in the apocryphal book Ecclesiasticus, says: "Hate not laborious work, neither husbandry, which the Most High hath ordained."—(Ecclesiasticus vii. 15.) Even some of the heathen writers have spoken of agriculture, as the most useful and most necessary of all sciences, and ascribe the invention or the suggestion of it to their deities.

The noble occupation of tilling the ground, which our first parent under Divine direction assumed, was also adopted by his eldest son Cain, whilst the younger brother Abel adopted the next important occupation, by becoming a keeper of flocks. Gradually, as the human family increased, circumstances necessitated the assumption of other employments, still, husbandry, and the keeping of cattle always, even unto this day remain the ruling occupations throughout the world.

After the flood, when Noah and those that were with him

came out of the ark, the first two acts which Moses records of the patriarch is, that he built an altar and offered burnt offerings to the LORD, and that he began to be a husbandman, and planted a vineyard. Here we have the first indication of the cultivation of the *vine*, whether it had already been regularly cultivated before the flood it is impossible to say. We have here also the first record extant of the effect, which the juice of the grape is capable of producing, for the sacred narrative goes on to say: "And he drank of the wine, and was drunken." The language is too plain to be misunderstood, or of being in anywise explained away. Still, from the great piety of the patriarch, we think we may safely conclude that it was an act of inadvertency, of which he afterwards bitterly repented. Noah may not have been aware of the power and mischief that lies concealed in the juice of the grape, or his infirm old age may have rendered him more readily affected by it. Noah is said to have "walked with God," (Gen. vi. 9,) an expression which implies the closest and most confidential intercourse, and indicates a much higher degree of piety than the expression "to walk before God," (Gen. xvii. 1), or "to walk after God," (Deut. xviii. 19.) Indeed, the expression, "to walk with God," occurs only in two other places in the Old Testament, viz., Gen. v. 24, where it is said of Enoch that "he walked with God," and Mal. ii. 3, where it is said of the priests, who, by virtue of their sacred office stood in close relation to God, they only being permitted to enter the Holy Place, and have direct intercourse with Jehovah. Such a high degree of sanctity altogether precludes the idea of Noah having sinned knowingly; and the statement that "he began to be a husbandman,"—having previous to the flood probably followed the occupation of keeping of flocks—strengthens still more the supposition that he was not aware of the intoxicating power inherent in the juice of the grape. But, although the act was not committed wilfully, the record of it still stands as an imperishable memorial that the first act of drunkenness ever recorded was the cause of a fearful curse, and the heart-rending miseries daily brought to our notice which are caused by intoxication, only too clearly and fearfully demonstrate that the curse follows still, with unerring steps, the drunkard's path.

The cultivation of the vine, however, formed ever afterwards a very important part of husbandry, so much so, indeed, that in the bestowing of blessings it is mentioned in connection with the grain produce. Thus, for example, Genesis xxvii. 28, the patriarch Isaac blessing his son Jacob, says: "Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine." Again, Moses blessing the children of Israel, says: "Israel then shall dwell in safety

alone, the fountain of Jacob *shall be* upon a land of corn and wine, also his heavens shall drop down dew." (Deut. xxxiii. 28.) In the prophetic declarations of the patriarch Jacob, as to what should befall his sons in future days, and the territories which they should respectively inherit, in speaking of the fertility of the portion which the tribe of Judah should obtain for a possession, he says :

" Binding to the vine his foal,  
And his ass's colt to the choice vine ;  
He washes in wine his garments,  
And in the blood of grapes his vesture."—(Gen. xlix. 11.)

This passage declares, that the vine will be so common that people will tie their animals to it as if it were merely a common tree, without being in the least concerned whether the stem be injured ; and that the wine will be in such abundance that it will be no more valued than water used in washing garments. Such poetic hyperboles are common in the Old Testament, for example, 1 Kings x. 27, it is said that Solomon " made silver *to be* in Jerusalem as stones," to express that it was in great abundance. The prophet Joel makes the mountains drop down new wine, and the hills flow with milk. (Joel iii. 18.) Much labour and care was evidently bestowed upon the vineyards amongst the ancient Jews ; this is apparent from the frequent allusion that is made to them in the Scriptures. We will subjoin here the sublime parable of the vineyard, recorded in Isaiah v. 1-7, as an illustration of the great care bestowed on the vineyards :

1. Let me sing now, to my beloved ;  
A song of my beloved concerning his vineyard,  
A vineyard had my beloved,  
On a high and fruitful hill.
2. And he fenced it, and cleared it from stones,  
And he planted it with the vine of Sorek,  
And he built a tower in the midst of it ;  
And also hewed a vine-vat in it ;  
And he expected, that it should produce grapes,  
And it brought forth poisonous berries.
3. And now, O inhabitants of Jerusalem, and men of Judah,  
Judge ye, I pray, between me and my vineyard.
4. What could have been done more to my vineyard,  
Than I have done to it ?  
Wherefore *then when* I expected *it* to produce grapes,  
It produced poisonous berries ?
5. But now, I will make known to you,  
What I will do to my vineyard ;  
To remove (*i. e.*, I will destroy) its fence, and it shall be trodden down.
6. And I will make it a desolation,  
It shall not be pruned, neither shall it be digged,  
And briers and thorns shall come up ;  
And I will command the clouds,  
That they shed no rain upon it.

7. Truly, the vineyard of the LORD of Hosts is the house of Israel ;  
 And the men of Judah the plant of his delight,  
 And he looked for judgment, but behold tyranny :  
 And for righteousness, but behold a cry.

The literal rendering of the last part of verse one is : " On a horn, the son of oil."

The expression is highly poetical. The sacred writer speaks of a peak or summit of a mountain under the figure of a horn which rises above the body of animals, which, no doubt, suggested the simile. This figure is also commonly used among the Arabians, and was afterwards adopted as an ordinary expression by other nations ; hence we find it used with the names of some of the summits of the Alps, as the Schreckhorn, Buckhorn, &c. The expression, "son of oil," is quite an oriental expression, denoting *an exceedingly fertile place*, a place that owes its fertility entirely to the richness of the soil, hence said to be the son of fatness or oil. "He fenced it." The Hebrews used two kinds of fences, viz., living hedges and stone walls, and these according to modern travellers are still in use round the vineyards in Judea and Syria. "And cleared it from stones." To free a piece of land of stones before it was planted, was a mark of good and careful husbandry. "And he planted it with the vine of Sorek." Sorek is the name of a valley lying between Ascalon and Gaza, and famous for its choice grapes, which, according to the Jewish writers, have such small kernels that they are scarcely perceptible. Some travellers suppose that Eshcol—where the spies gathered a single cluster of grapes which was so large and heavy, that they had to bear it between two upon a staff—and Sorek are only different names for the same valley. This supposition seems to be favoured by what is stated (Num. xiii. 23, that the place was called Eshcol. *i. e.*, a cluster of grapes, in commemoration of the cluster of grapes which the spies had cut there, so that probably before that event its name was Sorek.

"And he built a tower in the midst of it." Commentators have generally explained that the tower was designed as a watch-tower for the keeper of the vineyard from which he could overlook the whole place. But, according to Isa. i. 8, merely temporary huts made of boughs or bushes were used for that purpose which could be removed after the fruit season was over. The prophet also compares the loneliness of the daughter of Zion, in consequence of the desolation of the country, to a solitary hut in the vineyard or lodge in a cucumber garden. Job, too, in his sublime picture of the transitory happiness and fortune of the ungodly. Chapter xxvii. 13-23, says verse 18 :

"He hath built as a moth his house,  
 And like a hut which a watchman makes."



The dwelling which the wicked built, no matter how grand its design, is no more durable than the *frail* nest of the moth, or the temporary hut which the watchman constructs in the vineyard to remain for a short time, and then to be removed.

The tower, evidently, was a more substantial structure and constructed for permanent use. It served probably as a place for keeping the implements and everything necessary for the cultivation of the vine. Such towers or buildings in gardens are still common in the east, and are used for pleasure and for storing. (See *Harmer's Observations* ii. p. 241.

“And also hewed a wine-vat in it.” The wine-vat was the place into which the wine flowed from the wine press. They were either dug in the ground, or where an opportunity was afforded, hewed in the rock. In a hot climate like Palestine, and subject to frequent hot winds, vats thus placed in the ground or rocks were probably necessary for the keeping of the wine, as affording coolness. In Persia, according to modern travellers, these vats are constructed by excavating a place in the ground, and lining it with masonry.

“And it brought forth poisonous berries.” In the English version it is rendered “wild grapes.” This rendering probably suggested itself to the translators as affording an appropriate antithesis, viz: instead of sweet, luscious grapes, it produced acid and otherwise disagreeable eating grapes. But the Hebrew word בַּאֲשִׁיִּים (*beüshim*) means evidently something more than merely useless and disagreeable tasting wild grapes, it rather denotes a fruit of a dangerous and pernicious quality, and this we find in the *Aconitum Napellus* commonly called *Monkshood*, from the shape of its flower, it produces berries like grapes which are, as indeed the whole plant is, exceedingly poisonous. This plant, on account of its showy bright blue flowers, has frequently found a place in our gardens, and many children have lost their lives, by eating of the nice looking berries. All the species of this genus should, therefore, be carefully excluded from gardens where children can have access to them.

Some writers regard the Hebrew term *beüshim* to denote either the *Solanum incanum*, or the *Solanum nigrum*, which are very common in the east, and are by the Arabs called *aneb el dib*, i. e., the wolf grapes. The berries are also poisonous, though it is said that they may be eaten in moderate quantity without danger.

The strong antithesis which the prophet here employs indicates how deeply the Israelites had sunk into wickedness.

Moses, in setting forth the future corruption and extreme degeneracy of the children of Israel, employed an allegory some-

what similar to that of Isaiah, but making use of stronger imagery :

“ For their vine *is* of the vine of Sodom,  
 And from the fields of Gomorrha.  
 Their grapes are poisonous grapes ;  
*As for* the clusters they are bitter :  
 Their wine is the poison of serpents,  
 And the venom of the deadly adder.”

(Deut. xxxii. 32, 33.)

We may here offer a few remarks in reply to some critics who have of late pressed into service the dream of the chief butler of Pharaoh, Gen. xl. 9, 10, 11, as one of the proofs that Moses could not be the author of that book, inasmuch as it betrayed an ignorance of the condition of Egypt altogether inconsistent with one born and brought up there. They maintain upon the authority of Herodotus, (ii. 77.) that the vine was not cultivated in Egypt, whilst the dream of the chief butler implied the existence of it at that time. In reference to this Von Bohlen observes : “ An important specification of time for the late origin of the narrative, is contained here in the dream of the butler, in which the existence of the *vine* in Egypt is implied. For, after Psamaticus, consequently just about the time of Josiah, had its cultivation first been commenced, in a small degree, and could in a low country, which at the time of the ripening of the grape is overflowed find an entrance only at some few points. The Egyptians used for drink a kind of beer, in speaking of which Herodotus explicitly adds that no vines grow in the land. Among the orthodox Egyptians it is considered as the blood of Typhon. “ They did not drink it,” says Plutarch, “ before the time of Psamaticus, and they also did not offer it in sacrifice.” (*Einleitung zur Genesis*, sec. 373.) These sentiments are maintained by many other critics of the rationalistic school.

Now supposing we take it for granted that the statement of Herodotus is perfectly correct, does that in any way justify the conclusion that Moses, in the narrative of the dream of the butler betrays that he was ignorant of the fact that the vine at that time was not cultivated in Egypt? Most assuredly not. All that the narrative requires is, that the butler knew of the existence of the vine and its fruit, so that he was able to recognize them when he saw them in his dream and communicate the same to Joseph. The narrative does not involve the question whether the vine was or was not cultivated in Egypt. The adverse critics have overlooked the most important point, namely, that the dreams of the officers of Pharaoh were supernatural, or as they may be called, *prophetic dreams*, for they predicted certain events that were to follow just as if they had been foretold in plain language. The dreamers in no case

knew the meaning of these dreams until after the events they predicted had come to pass, as was the case with the dream of Joseph, or they had been interpreted to them by those to whom their meaning had been revealed, as in the cases of the butler, the baker, Pharaoh, and Nebuchadnezzar. These supernatural dreams were known from the ordinary meaningless dreams, by having in all cases left a certain impression upon the mind of the dreamer, which made him sensible that the dream he had dreamed foreboded some event of the highest importance; and this will account for the great anxiety evinced of knowing its meaning. Even in the case of Joseph, although it is not stated in this case that his mind had in any way been disturbed by his dreams, yet, the fact that he related just those two dreams to his brothers clearly shows that his mind must have been impressed by them, and felt convinced that they were peculiarly significant dreams, or he would, no doubt, have left them unreported, just as he had done other dreams which he had dreamed.

The supernatural dreams differ, therefore, from the ordinary dreams in the all-important point, namely, whilst the latter may be ascribed to various predisposing causes, such, for example, as Dr. Gregory relates, "that having occasion to apply a bottle of hot water to his feet at bed-time, he dreamed that he was walking up Mount Ætna, and found the ground insufferably hot." Or Dr. Reid, who relates, "that having had at one time a blister applied to his head, he dreamed that he was scalped by a party of Indians." The former, on the contrary, are direct messengers from God, bearing messages of important future events, and this being the case it would be gross impiety to inquire into the *why* and *wherefore*.

It was in this way that the butler was made to dream, by the divine will of God, of "a vine" with "three branches," which blossomed and matured ripe grapes; and it is of not the least consequence whether *the vine* had or had not been cultivated in Egypt. But the adverse critics of Scripture in their anxiety to conjure up discrepancies, do not always deal fairly with the Scriptures. They frequently seize upon statements which may favour their views, without ever troubling themselves to enquire whether there does not exist stronger testimony which establishes the truth of the Scriptural declarations and narratives. And here we will produce a striking example of this kind.

That the statement of Herodotus, in reference to no wine growing in Egypt, is entirely incorrect, is established beyond a shadow of doubt by no less testimony than that of the ancient Egyptian monuments themselves. According to Chambellion,

there exist in the grottos of Beni Hassan\* "representations of the culture of the vine, the vintage, the bearing away, and the stripping off of the grapes, two kinds of presses, the one moved merely by the strength of the arms, the other by mechanical power, the putting up of the wine in bottles or jars, the transportation into the cellar, the preparation of boiled wine," &c. (p. 51.) Rosellini devotes a whole section on *the gathering of the grape and the mode of making wine*, (vol. II. p. 365, *et seq.*) He observes, "Numerous are the representations in the tombs, which relate to the cultivation of the vine; and those are found not merely in the tombs of the time of the 18th, and some later dynasties, but also in those which belong to the time of the most ancient dynasties." He says further: "The described pictures show more decidedly than any ancient written testimony, that in Egypt, even in the most ancient times, the vine was cultivated, and wine made." (p. 373.) In the inscriptions of the time of the Pharaohs, at least seven different kinds of wine are represented, among which is the wine of Lower Egypt, and the wine of Upper Egypt. (See p. 377.) Wilkinson too, gives the engraving and description of an Egyptian vineyard, and the various kinds of labour bestowed on it. (*Manner and Customs of the Ancient Egyptians*, vol. II. p. 143, *et seq.*) In a painting at Thebes, boys are seen frightening away the birds from the grapes. In a painting at Beni Hassan, kids are seen which are allowed to brouse upon the vines after the vintage; evidently as a primitive mode of pruning.

To strengthen the assertion of Herodotus some writers assert that the vine could not have been cultivated, except at some few points on account of the inundation. But this is all of no avail, for we have the strongest proofs that vines flourished in Egypt in water like water plants. (See *Michaud T. 7, der Correspondenz aus dem Orient*, p. 12. Also *Hartmann, Aegypten*, S. 187, &c., about the cultivation of the vine in the Delta.)

\* The village Beni Hassan, in Upper Egypt, is situated on the east bank of the Nile, and is famous for the numerous grottos in its vicinity, which are regarded as some of the most interesting in all Egypt. The catacombs are about thirty in number, and were apparently used as sepulchres by the principal inhabitants of Hermopolis, a city that stood on the opposite bank of the river. Some of the grottos consist of three apartments, the largest of which is sixty by forty feet. The sides of the caverns are covered with paintings representing the industrial pursuits, and all kinds of sports of the ancient Egyptians. The paintings whilst not so artistically executed as those on the Theban catacombs, are, on the other hand, of greater antiquity, and consequently afford much information in respect to the customs and manners of the ancient Egyptians, and frequently furnish important testimony in support of scriptural statements, especially in reference to the history of Joseph, and the bondage of the Israelites. Testimony like this cannot be gainsaid, whilst that of *historians* may be derived from unreliable sources. We shall have frequently to refer to these monuments.

So, likewise, perfectly futile is the argument of J. D. Michaelis, that in August and September the months of the wine-harvest, the Delta is entirely overflowed, for the vintage in Egypt takes place in the latter part of July, and is finished in the early part of August, while the inundation, as a general thing, does not commence until the end of August, and certainly never before the middle of the month. (Compare Hartmann, *Ægypten*, pp. 118, 187.)

From the foregoing remarks it will be seen that the objections urged in regard to the Mosaic account of the butler's dream, can be most satisfactorily met, and proved to be perfectly groundless.

There are several terms for wine employed in the Old Testament about which some writers apparently hold rather strange notions, we will, therefore, embrace this opportunity of offering a few brief explanatory remarks on these terms.

The term which occurs by far most frequently is יַיִן (*yayin*), and is commonly derived from the obsolete root יָרַךְ (*yavan*), *i. e.*, to ferment, synonymous to the Arabic verb *yavun*. Whether this derivation be correct or not, there can be no doubt as to its intoxicating quality, of this the case of Noah, above alluded to, furnishes sufficient proof, if there were no other passages alluding to it. The intoxicating power of the *yayin*, *i. e.*, wine, is, however, frequently referred to in Scripture.

“ Sparkling are his eyes (*miyayin*) from wine,  
And white are his teeth from milk.”  
(Gen. xlix. 12.)

The reader must be careful not to look upon this passage as speaking approvingly of indulging in the drinking of wine, we shall presently show, that the Scriptures, on the contrary, denounce in the severest terms such a pernicious practice. The figures are merely employed, like those of the preceding verse, to depict the immense fertility of the inheritance of the tribe of Judah. Hence, also, the precautionary command to Aaron, “Do not drink (*yayin*) wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die.” (Lev. x. 9.) They were entirely forbidden to drink it when they were to perform their sacred duties, for even the tasting might lead to intemperance. And Philo, in speaking of the wisdom of this command, enumerates four results which the drinking of wine produces—“hesitation, forgetfulness, sleep, and folly.” Against the non-observance of this command, the prophet Isaiah afterwards bitterly cries out, “the priest and the prophet have erred through strong drink, and are disordered by wine.” (Isa. xxviii. 7).

A similar prohibition existed also among some of the heathen nations. The Egyptian priests, and those that were about to be initiated into the mysteries of Isis, were not allowed to take wine. Among the Persian Magi and the Pythagorians a similar law prevailed. Among several Greek tribes there existed a custom, that if any one intended to perform some sacred act, or wished to consult an oracle, he was to abstain from food on that day, but from wine for three days previously. "Wine," says Solomon, "is a mocker, strong drink is boisterous, and whosoever is deceived thereby is not wise." (Prov. xx. 1).

Although the drinking of wine is not forbidden, not even to the priests ordinarily, the indulging in it is most strongly denounced.

"Woe unto them," exclaims Isaiah, "who rise up early in the morning, *that they may follow strong drink*; *And continue till after twilight till wine inflame them.*" (Isa. v. 11).

Another term of frequent occurrence is, תִּירוֹשׁ (*Tirosh*), derived from the verb יָרַשׁ (*yarash*), *to seize, to possess*, and is, according to Gesenius and others, so called, because *it seizes the head*. The correctness of this derivation, we must say, admits of some doubt, and we certainly would rather favour the supposition of its being so called, because the *product* or *products* denoted by it constituted, to a more or less extent, the possession of the husbandman from the remotest times. We have several cogent reasons for adopting this view. In the first place, the term *tirosh* is frequently used in connection with דָּגָן (*dagan*), *i. e., corn*, especially in the bestowing of blessings, and we assume, therefore, that wherever these two terms are employed together, the term *dagan* is used to represent all kinds of *grain produce*, whilst *tirosh* represents all kinds of *liquid produce*. Such an application of the terms adds great force to all the passages in which they occur. Take, for example, the blessing of Isaac: "Therefore God give thee of the dew of heaven, the fatness of earth, and plenty of (*dagan* and *tirosh*), corn and wine." (Gen. xxvii. 28.) That is, plenty of all kinds of grain and liquid produce. So Moses, in his last blessing of Israel, "Israel then shall dwell in safety alone, the fountain of Jacob *shall be* upon a land of (*dagan* and *tirosh*) corn and wine; also his heavens shall drop down dew." (Deut. xxxiii. 28.) The reader may compare also 2 Kings xviii, 32, and Isa. xxxvi. 17.

In some passages of scripture *tirosh* is rendered by "new wine," in our English version, as, for example, Prov. iii. 10: "So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Joel i. 10, "the new wine (*tirosh*) is dried up." And so in several other places. In Hosea iv. 2,

both terms occur together "wine and new wine (*yayin* and *tirosh*) take away the heart," which clearly shows that the product denoted by *tirosh* differs in some respect at least from that denoted by *yayin*.

Another reason for rejecting the derivation given by Gesenius is, that the term *tirosh* is seldom spoken of as producing intoxication, and, therefore, that derivation would not be suitable.

Another term for wine is *חמר* (*Chemer*) and is so called from the process of fermenting which the juice of the grape passes through. Moses, in his highly poetic and sublime last address to the Israelites, Deut. xxxii. 14, says :

"And of the blood of the grapes thou didst drink (*chamer*) wine."

In the English version it is very freely rendered, "and thou didst drink the pure blood of the grape."

#### THE ALMOND TREE.

The *almond tree* is also very common in the east, and both sweet and bitter almonds are produced in great abundance. In Hebrew the almond tree is called *שקר* (*shaked*) *i. e.*, the *watcher*, from its awaking first from its winter repose, and thus as if it were watching over the other trees still sleeping.

Russel observes "the almond tree (near Aleppo) when latest being in bloom before the middle of February." (*Natural History of Aleppo*, p. 13.) Haselquist likewise says, "on February the 12th the almond tree flowered round Smyrna on bare boughs." (*Travels*, p. 25, 26.) Compare also *Pliny, Natural History*, lib. xvi. cap. 25.

It is very probable from Num. xvii. 17 (English version v. 2,) that it was customary for the chiefs of the tribes of Israel to bear an *almond rod*, as being emblematical of the vigilance which their office demanded. Such we know was the rod of Aaron, for it is stated that it "bloomed blossoms, and yielded almonds;" and it is, therefore, exceedingly probable that the rods of the other tribes were from the same tree.

In the prophetic vision of the *almond rod* which Jeremiah saw, there is a beautiful and striking allusion to the derivation of the Hebrew term *shaked*, *i. e.*, a *watcher*. The prophet is asked, "what seest thou?" to which he replies, "I am seeing a rod of an almond tree;" that is, *the rod of a watcher*. Then said the LORD, "thou hast well seen: for *שקר אני* (*shaked ani*) I am watching concerning my word to perform it."—(Jer. i. 11, 12.) Here the great vigilance of the wrath of God against his chosen people, and the speedy punishment with which they were to be visited, is appropriately shown to the prophet under the emblem of "a rod of an almond tree." The rod is an

instrument of correction, implying *the wrath of God*, it being of the almond tree, indicates *the vigilance of God's anger against his people*; and as the almond tree awakes early, so God will quickly finish their iniquities. In the English Version the last clause of verse twelve is rendered, "for I will hasten my word to perform it," which is a free rendering, and destroys the paronomasia of the original, where it will be seen there is a play upon the word, (*shaked*) "a watcher," and (*shaked ani*) "I am watching." In Ecclesiastes xii., where Solomon gives a most beautiful poetic delineation of old age, in verse five, according to the rendering given of that verse in our authorized version, the *white hair* is compared to the *white blossoms of the almond tree*. "Also, when they shall be afraid of *that which is high*, and fears shall be in the way, and the almond tree shall flourish." This rendering is also given in the Septuagint, Syriac, Vulgate, and Luther's Versions. Gesenius objects to this comparison on the ground, "that the flower of the almond tree is not white, but rose-coloured. But this objection is altogether trifling, since white by far predominates in the blossoms, and when viewed from a little distance, the rose-coloured tinge is scarcely visible. Besides the tinge of the flowers differ, and Hasselguist speaks of the almond tree *with its snow white flowers*. (*Trav.* p. 28.) The difficulty in regard to this rendering in fact is not with respect to the colour of the flower, but rather with respect to the verb נָאֵץ (*naäts*) which is nowhere used in the sense *to blossom*, but denotes *to despise, to reject, to cast off*. We think, therefore, the passage would be better rendered, "and the almond tree casts off *its flowers*." This rendering would not only preserve the proper meaning of the Hebrew verb, but would also impart additional force, since it would include the idea of *the falling off of the white hair*, which is so very common in advanced years. Thus Anacreon, one of the most esteemed lyric poets of Greece complains.—Ode xi :

" Oft am I by the women told,  
 Poor Anacreon ! thou grow'st old :  
 Look how thy hairs are falling all !  
 Poor Anacreon ! how they fall !"

—COWLEY.

From the examples we have given, it will be seen, that the figures drawn from natural history objects are chiefly taken from the habits of the objects, a familiarity with which was easily obtained by constant observation, and do not necessarily indicate a scientific knowledge of the subject. According to 1 Kings, iv. 33, however, Solomon must have been well versed in *natural history*, for it is said of him that "he spake of trees from the cedar tree that *is* in Lebanon, even unto the hyssop



that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes."

#### PASTORAL LIFE.

The tending of flocks apparently was a favourite occupation from the very earliest history of mankind. In the eastern countries where no rain falls during the entire summer, the land could not sustain for any length of time a large number of flocks, it was therefore necessary for those following a pastoral life to wander about from place to place in search of pasturage. This occupation seems to have lost none of its charms even after the Israelites had taken possession of the promised land; it is, therefore, no wonder that we should find in Scripture so many beautiful metaphors drawn from the shepherd's life. Indeed, the various duties and requirements of a good shepherd in themselves furnished a large field from which the most sublime poetical images might be gathered. In countries like the Bible lands, possessing not only a peculiar climate, but also a population composed of various tribes constantly at war with one another, and abounding with various kinds of wild animals, watchfulness, courage, caution, patience, and gentleness, were all indispensable characteristics of a good shepherd, and to these qualities the sacred writers constantly refer. Thus the psalmist says:

"The Lord is my shepherd; I shall not want.  
He maketh me to lie down in pastures of tender grass:  
Beside the still waters he leadeth me."

(Ps. xxiii. 1, 2.)

In the first verse David contemplates, with joy that he is under the pastoral care of Jehovah, who possesses in the highest degree all the qualities requisite that constitute a good shepherd, hence he exclaims with the utmost confidence, "I shall not want." In the first clause of the second verse, he beautifully depicts God's great goodness in providing him not only with things necessary, but also with those things he most delights in, under the figure of "pastures of tender grass," namely, such as sheep most delight to graze on. In the second clause is depicted God's great care under the beautiful figure of leading him "beside the still waters," namely, to such gentle flowing streams which the timid sheep are not afraid to approach, in order to drink of it.

The great attention and tender care which eastern shepherds bestow on their flocks, is vividly set forth in the following figure, borrowed from pastoral life:

"Like a shepherd, he shall feed his flock,  
In his arms he shall gather up the lambs, and shall carry *them* in his bosom;  
The nursing ewes he shall gently lead."

(Is. xl. 11.)

In order to see fully the force and beauty of the image contained in this passage, it is necessary for the reader to recall to mind what we have above stated, that in the east the shepherds are obliged to wander from place to place, often a great distance apart from one another, in search of pasturage. This naturally involves a great deal of travelling, which not unfrequently proves too much for the young and sickly in the flocks. It is in such cases where the patience and tender care of eastern shepherds is so strikingly manifested. Modern travellers, hardly without an exception, speak in admiration of the pleasing sight of seeing the shepherds take up such lambs that show signs of fatigue, and carry them in their bosoms, and petting them. What a striking contrast do those untutored children of the desert furnish us to what we frequently see in the streets of our civilized cities, where cruelty and torture often take the place of pity and kindness.

Their tender care is especially bestowed upon "the nursing ewes," which they are very careful to lead gently, so that they may not fatigue themselves. It appears that the greatest care is required in regard to the dams and their young, that they should not be overdriven. Hence Jacob, in apologizing to his brother Esau, for not accompanying him in his journey, says: "My lord knoweth that the children are tender, and the flocks and the herds with young *are* with me; and if they are overdriven one day, all the flocks will die."—(Gen. xxxiii. 13.) How beautifully and forcibly does this simile from the pastoral life depict the guardian care of the good Pastor of the universe, who "neither slumbers nor sleeps," but is always ready with His helping hand to assist in time of trouble or affliction, and speak the comforting words:

"Fear not for I *am* with thee :  
Be not dismayed ; for I *am* thy God :  
I strengthen thee ; yea, I help thee ;  
Yea, I uphold thee with my righteous right hand."

Is. xli. 10.

We may here also remark, that precaution was taken against the smaller cattle being injured by the larger ones, by dividing the folds into two compartments, one for the small and the other for the large cattle, and the shepherds lying down between the two folds; gradually the expression "to lie down between two folds" became proverbial as indicating the enjoyment of a happy and peaceful life. This will illustrate what is said of Issachar.—(Gen. xlix. 14.

"Issachar is a strong ass,  
Crouching between two folds."

The tribe of Issachar was the most valiant of all the tribes, and could always be depended upon in time of need, when

some of the other tribes displayed great want of patriotism. Their valour and patriotism were rewarded by their obtaining the most fertile and charming territory of the Holy Land for an inheritance, including the celebrated plains of Megiddo, Jezreel, and Esdraelon. The eastern and southern portion was mountainous, and, therefore, in every respect well adapted for the raising of cattle; no wonder, then, that the tribe should have given itself up to a pastoral life, and hence the expression :

“Crouching between two folds\*.”

and not as in the English version, “couching down between two burdens.”

By great industry in its domestic affairs, and the judicious management of its political policy, the tribe soon accumulated great wealth, so that he is aptly compared to “a bony” or “robust ass.”

Husbandry, from its very first institution in the garden of Eden, when God placed our first parents there “to till it, and to guard it,” likewise became a favourite occupation among the ancient Hebrews. Cain, the eldest son of the first human pair, like his father, became “a tiller of the ground.” Noah, no sooner had he left the ark than he “began to be a husbandman.” The patriarchs, though chiefly leading a nomadic life, yet, when a favourable opportunity offered itself, sometimes settled down for a time, and applied themselves to agriculture, for thus we read that Isaac, whilst sojourning in Gerar, “sowed in that land, and received in the same year a hundredfold”—(Gen. xxvi. 12.) And this practice of the patriarchs furnishes us with a conclusive answer to the objection which some modern critics have urged against Joseph’s dream of “binding sheaves” in the field, recorded in Genesis xxxviii. 7, as being altogether inappropriate, since the sons of Jacob were not husbandmen, but were roaming from place to place tending their flocks. But although this, no doubt, was their chief occupation, yet we may take it for granted that they, in accordance with the ordinary practice of eastern nomads, when they came to a place that supplied pasture for any length of time applied themselves also to cultivating the soil. If we now take this prevailing practice into consideration, the propriety of the dream becomes at once apparent.

When the Israelites had taken possession of the promised land, its great fertility, which made it proverbially to be designated “a land flowing with milk and honey,” could not

\* The term מִשְׁפָּתַיִם (*mishpethayim*) two folds, is derived from שָׁפַת (*shaphath*) to put, to place, and has the dual form in accordance with the rule, that the dual form is used with things which consist of two either by nature or by art.

fail to constitute husbandry as the chief occupation of the inhabitants, for besides being lucrative, it possessed the additional charm of tending to domestic happiness. No wonder, then, that the poetical writings of the Scriptures should abound with the most sublime figures drawn from the manifold occupations of agriculture. But here, in order fully to appreciate the force and beauty of many images the reader must take into consideration that the climate of the Holy Land, in some respects, greatly differs from ours, and especially is this the case as regards the falling of rain, so important to the successful culture of the ground. In Palestine, rain generally begins to fall in October. This rain, which in Scripture is called "the first or early rain," continues frequently for an entire week without intermission, when it ceases again, and then there is an interval of some days, and not unfrequently even of some weeks, when it commences again. This "early rain" is not heavy, and during the intermissions, as soon as the soil is rendered sufficiently soft for ploughing, the husbandmen carry on the various field labours. In December the rain becomes gradually more continuous and copious, and during the months of January and February sometimes alternates with snow, which, however, generally disappears the same day. Yet, occasionally there are very heavy snow falls in February, and the snow has been known to lie for several weeks. In Maccabees xiii. 22, such a heavy snow fall is alluded to which prevented the march of an army: "Wherefore, Tryphon made ready all his horsemen to come that night, but there fell a very great snow, by reason of which he came not."

During the winter months storms, accompanied by loud thunder and vivid lightning, are of frequent occurrence, and Rabbi Joseph Schwarz says: "As we have no lightning conductors in all Palestine, the lightning often strikes and causes some damage."\* (*Descriptive and Historical Sketch of Palestine*, p. 327.)

\* I may here mention that although the honour of the discovery of attracting the electricity of the clouds to the earth is accorded to Franklin who published a memoir on that subject in 1749, and to Dalibard, who in May, 1752, erected in his garden a rod of iron about forty feet high, terminating in a point in its upper end by which experimentally he fully established the practicability of attracting the electricity of the clouds to the earth. Yet, it appears from several passages in the Talmud that an apparatus for conducting away lightning was already known to the authors of that great work. In *Tosephta Sabbath*, ch. vii., occurs the following passage: "To place iron between the young chickens is (forbidden) this (being) the superstitious custom of the Amonites, (a term frequently used in the Talmud for heathens in general), but to put iron somewhere on account of the thunder and the lightning is permitted."

## MEDICINE.

From numerous passages in the Old Testament it is evident that the *practice of medicine* amongst the ancient Hebrews is of very high antiquity, although it is impossible to gather from those passages to what extent the science was known to them. No doubt, at first the most simple remedies were employed, and so gradually developed itself into a science. The medical men of Egypt were renowned from ancient times, and the various branches appertaining to the *healing art* apparently found many admirers in that country. Herodotus informs us that, "the medical practice is divided among them as follows: each physician is for *one* kind of sickness, and all places are crowded with physicians, for there are physicians for the head, physicians for the teeth, physicians for the stomach, and for internal disease." (ii. 84.) Now, considering that each malady had its proper physician who made the cure of that malady a speciality, we can easily imagine that instead of a family having one house physician, as is generally the case now, in those times they would require quite a number, and this will explain how it happened that Joseph had so many physicians among his household whom he designated his servants. "And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel." (Gen. L. 2.) Here we have another instance of a heathen bearing testimony to the truth of the Mosaic account which modern criticism strives to impugn.

As the present mode of embalming occupies only a short time, objection has also been made to the time stated to have occupied in the embalming of the patriarch Jacob, namely: "forty days," and that "so many days are completed in embalming."—(Gen. l. 3.) But here we may again appeal to a heathen author to show that the time given in the sacred narrative is neither inaccurate nor arbitrary. Diodorus Siculus, who flourished in the times of Julius Cæsar and Augustus, and who prided himself on having travelled through the greatest part of the provinces of Europe and Asia, as well as through Egypt, in order that he might not commit the usual faults of those who ventured to treat of places which they had not visited, remarks in reference to embalming. "They prepare the body first with cedar oil and various other substances, more than thirty (another reading has forty) days; then after they have added myrrh, cinnamon, and other drugs which have not only the power of preserving the body a long time, but imparting also a pleasant odour to it, they commit it to the relatives of the deceased."—(i. 11.)

There were evidently different modes of embalming in vogue

among the Egyptians at different periods of time, and probably also in different districts. The account given by Herodotus differs materially from the description given by Diodorus. According to the former, the time occupied in the embalming extended always over "seventy days." There was also a great difference in the costliness of the different modes. The most costly is estimated at about a talent of silver, or about \$1,000. A less costly mode is said to have cost about \$400, and there was yet a still more inexpensive mode employed by the poorer classes. In later times the Babylonians, and in some instances the Hebrews also, embalmed the bodies in honey, after having covered them with wax. (*Strabo*, xvi. 746; *Josephus Ant.*, xiv. 10 par. 4.) The Persians enveloped the body with wax only; and the Greeks and Romans sometimes with honey only, whilst the Ethiopians plastered the body with gypsum, and, in order to make it resemble the living person, they painted it.

There are frequent allusions throughout the Old Testament to physicians. In Exod. xxi. 19, there is a law laid down in reference to anyone receiving an injury at the hands of another, that he who smote him "shall pay *for* the loss of his time, and shall cause *him* to be thoroughly healed." This implies the existence of regular physicians, and, indeed, Josephus, in speaking of this law, says: "as much as he paid to the physicians."

There are but few indications in Scripture as to the remedies that were employed in those times. According to 2 Kings xx. 7, figs were used as a plaster: "And Isaiah said, take a lump of figs. And they took and laid it on the boil, and he recovered."

"The balm or balsam was particularly celebrated as a medicine. "*Is there no balm in Gilead; is there no physician there? Why then is not the health of the daughter of my people recovered?*"—(Jer. viii. 22.) This passage clearly shows the high curative qualities which were ascribed to the balsam. As much as to say, do my people not possess the best remedy, and a physician to use it skilfully, and yet there is no improvement? there is, therefore, no longer any hope of their being healed. The language, of course, is highly figurative, inasmuch as the prophet refers to the moral disease of the Jewish people.

The Hebrew name for this once famous and costly medicine is צָרוֹר (*tsori*), and is probably derived from the Arabic verb (*tseri*) to flow, to distil, as it is a gum which exudes from a plant. It is said, that it was first accidentally discovered by shepherds whilst tending their flocks by the goats browsing on the plants. The plants seem to have been very plentiful in

Gilead, hence frequently spoken of as the balm of Gilead, as if that mountainous district was its special home. Some ancient historians speak of Judea as the country which alone has been favoured with the plant from which the balsam is obtained. Josephus says: "This country bears that balsam which is the most precious drug that is there, and grows there alone."—(Ant. xiv. c. iv. 1.) Compare also *Pliny* xii. 54; *Tacit, Historia* v. 6. Diodorus, however, speaks of the balsam plant as also growing in Arabia from whence it was transplanted into Egypt. Vespasian and Titus brought some specimens which they had taken from gardens near Jericho to Rome, and exhibited them as an interesting curiosity. According to Pliny, who gives an account of the plant in his celebrated *Historia Naturalis*, it bears a much greater resemblance to the vine than to the myrtle; it is planted, and treated like the former, and its seeds, resemble, in flavour, that of wine; it grows with great rapidity, and bears fruit at the end of three years; it is an evergreen, and has not many leaves; it attains the height of about six feet; the blossoms are white, similar to those of the acacia, odoriferous, and arranged in clusters of three. According to Josephus, "the sprouts are cut with sharp stones, and at the incisions they gather the juice which drops down like tears."—(*Joseph. Wars* I. c. vi. s. 6.) The use of an iron instrument, except in pruning, is said to be fatal to the plant. The best sort of balsam is that which is obtained before the formation of the seed. The bark was also used for various medicinal purposes, and even cuttings of the wood were boiled for unguents, and formed quite a lucrative article of commerce at one time.

The balsam of Gilead formed an article of commerce from the very earliest times. Already, in Gen. xxxvii. 25, we find it mentioned as one of the articles which the Ishmaelites coming from that district were taking down into Egypt. In Ezek. xxvii. 17, it is again mentioned as one of the articles which Israel and Judah brought to the markets of Tyre. It seems to have been as much sought after as a perfume as for a pharmaceutic drug for external diseases.

The treatment of sores and external wounds was, according to Isaiah i. 6, exceedingly simple, it consisting only of pressing the wound to free it from any impurity by making it bleed—a practice by no means uncommon in our days—then mollifying it with oil and binding it up. Throughout the East, oil seems to be commonly used in healing wounds. The eastern traveller, Tavernier, says: "In India they have a certain preparation of oil and melted grease, which they commonly use for the healing of wounds."—(*Voyage India*.)

It is here also worthy of notice that from Genesis xxxvi. 24,

it would appear that mineral waters were deemed deserving of being specially mentioned. The passage reads: "And these *are* the children of Zibeon; both Ajah and Anah; this *was that* Anah, who found the hot springs in the desert, when he fed the asses of Zibeon his father." In the English version it is rendered, "who found the mules in the wilderness." But the Hebrew word יְמִיִּם (*yemim*) is derived from an ancient root יָרַם (*yum*) to be warm; and critics are now agreed that the word denotes *hot springs*, and is, therefore, correctly rendered in the vulgate *acqua calida*.

The "hot springs," mentioned in the above passage, are most probably the hot sulphurous springs of Callirrhoe, about one hour and a half east of the Dead Sea. These springs became in after time celebrated for their salubrity, and buildings were erected there for the reception of invalids, of which, however, nothing remains but some scattered fragments of pottery and tiles. Josephus, in speaking of Herod's distemper, observes, "that he bathed himself in warm baths that were at Callirrhoe, which, besides their other general virtues, were also fit to drink; which water runs into the lake called Asphaltitis."—(*Ant.* xvii. ch. vi. s. 5.) There were also some ancient Roman copper medals found there.

In later times the Hebrew physicians advanced in science, and greatly increased in number. Jesus, the son of Sirach, speaks of the physicians as worthy of honour, and his remarks imply that such was due to them on account of their skill. As many of the readers may not possess the apocryphal books we will subjoin the passage:

"1. Honour a physician with the honour due unto him, for the uses which you may have of him: for the Lord hath created him.

2. From the most High cometh healing, and he shall receive honour (or a gift) of the King.

3. The skill of the physician shall lift up his head; and in the sight of great men he shall be in admiration.

4. The Lord hath created medicine out of the earth; and he that is wise will not abhor them.

5. Was not the water made sweet with wood, that the virtue thereof might be known.

6. And he hath given men skill, that he might be honoured in his marvellous works.

7. With such doth he heal (men) and taketh away their pain.

8. Of such doth the apothecary make a confection; and of his works there is no end, and from him is peace over all the earth."

Ecclesiasticus xxxviii. 1 to 8.

According to Josephus the Essens were especially given to the study of medicine.—(*Wars of the Jews* B. 11 ch. viii. s. 6.) After the dispersion of the Jews, when seats of learning sprung



up in different parts of Palestine, and on the banks of the Euphrates, the study of medicine received a full share of attention, and as time rolled on, the love of this study kept constantly increasing, so that during the middle ages—as we shall hereafter more fully show—the most eminent physicians were furnished by the Jews, and were frequently found in the high position of household physicians at the different courts of Europe and Asia, highly honoured and esteemed. And when we come down to more modern times, we have ample proofs that this fondness for the science of medicine has by no means diminished, but if anything increased. Throughout Europe some of the most skilful doctors are Hebrews. But of this more hereafter.

#### HEBREW POETRY.

It is worthy of notice that from the earliest time we already find poetry and music going hand in hand. Lamech was the first poet, his son, Jubal, was the first musician.

The peculiar characteristics of Hebrew poetry, which distinguish that class of composition from mere prose, are not nearly of such a marked nature as the prosodies of the western nations, and hence, any one not familiar with what actually constitutes Hebrew poetry could not possibly distinguish the poetical from the prose compositions. We may safely say, there are few of the English Bible readers who would discover any poetry in the following passages: “Adah and Zillah, hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.” (Gen. iv. 23.) “Reuben, thou art my first born, my might, and the beginning of my strength, the excellence of dignity, and the excellence of power.” (Gen. xlix. 3.) And yet, these passages possess all the essential characteristics of Hebrew poetry.

As we often shall have to quote from the poetical portions, we will here, for the convenience of the reader, subjoin a list of them, so that he can at any time refer to it.

#### *Poetical Books and Portions of the Old Testament.*

1. The Book of Job, beginning at ch. iii., and ending ch. xlii., at v. 7.
2. The Book of Psalms.
3. The Proverbs.
4. Ecclesiastes.
5. The Song of Solomon.
6. Isaiah.
7. Jeremiah.

8. The Lamentations of Jeremiah.
9. Ezekiel.
10. The minor Prophets.

Besides these books, the following poetical compositions occur among the prose writings :

The address of Lamech to his two wives. (Gen. iv. 23, 24.) Noah's malediction against Canaan and blessing of Shem and Japheth.—(Gen. ix. 25, 26, 27.) The prophetic address of Jacob to his sons.—(Gen. xlix., 3 to 27, inclusive.) The Song of Moses.—(Exodus xv. 1 to 19, inclusive.) The Song of the well.—(Num. xxi., 17, 18.) The prophecies of Baalam.—(Num. xxiii., 7 to 10, inclusive ; 18 to 24, inclusive ; and xxiv., 3 to 9, inclusive, and 15 to 24 inclusive.) The last address of Moses to the people of Israel.—(Deut. xxxii., 1 to 43 inclusive.) The triumphal song of Deborah.—(Judges v.) The parable of Jotham.—(Judges ix. 8-15 inclusive.) The riddle of Samson, and its solution by the Philistines.—(Judges xiv. 14, 18.) The exulting chant of Hannah.—(1 Sam. 1 to 10 inclusive.) The sublime elegy of David on the death of his friend Jonathan.—(ii. Sam. i. 19 to 27, inclusive.)

Many circumstances contributed to make the Hebrews a highly poetic people. The nomadic and peaceful lives of the patriarchs ; the bondage of the Israelites in Egypt, and their wonderful deliverance and exodus from that land ; their protracted wandering in the wilderness ; their finally taking possession of a land that was said to flow with milk and honey ; their natural taste for music, which was afterwards carefully fostered in the Temple service ; the beautiful and romantic scenery of the Holy Land, their magnificent Temple and its imposing service : these, and many other circumstances in the wonderful and chequered history of the Israelites, furnished inexhaustible sources from which the most sublime images could be drawn, and which the Hebrew poets were never weary of turning to account. Hence, "the Bible," as a writer has justly observed, "is a mass of beautiful figures ; its words and its thoughts are alike poetical ; it has gathered around it central truths, all natural beauty and interest ; it is a temple with one altar and one God, but illuminated by a thousand varied lights, and studded with a thousand ornaments,"

The inherent love of the ancient Hebrews for poetry is strikingly apparent, even from the limited amount of literature that has escaped the ravages of time. Their language, as soon as it passed the limits of mere narrative, at once became dignified : their blessings ; their prayers and supplications ; their exhortations and denunciations ; their charges and admonitions ; their dire lamentations and triumphant bursts of joy ;

all display strikingly their natural taste for poetry; and this will account for so much of the Hebrew Scriptures being written in poetry, and that even in the prose writings we so frequently meet with poetic effusions.

It is a very great pity that so many of the most beautiful poetic images of the original are either entirely or partially lost in translations, but this is no fault of the translators, since in many cases it would be impossible to retain the figures, and at the same time render them intelligible into a foreign language. The imagery of the ancient Hebrews, like tender exotics of southern lands, soon lose their beauty when transplanted into a soil and clime less congenial than those of their native land. In a Commentary, however, where an opportunity exists of accompanying the translation with explanatory remarks, there is no reason why a literal rendering should not be given, and this, the reader will have observed, has been my constant practice in the preceding pages, and will be faithfully continued throughout this work, in order that those of my readers not acquainted with Hebrew may have an opportunity of forming some idea of the great beauty of Oriental figurative diction.

Of the poetical books of the Old Testament, the first that claims our notice is the book of Job, as being, no doubt, the *most ancient writing* that has come down to us. In this book we possess a monument of genius, which, simply regarded as a literary production, stands unrivalled for bold and sublime thoughts, for forcible and accurate delineations of objects, and for faithful depicting of variety of character, by any poem, either in ancient or modern literature. It is a mirror in which the various characters of individuals are faithfully reflected; hence sceptics, as well as orthodox writers of first rank, genius, taste, and learning, have been profuse in their laudation of the literary merit of the book. Gilfillan, in speaking of the magnificence of the book of Job, has very aptly observed: "If any word can express the merit of the natural descriptions in Job, it is the word *gusto*. You do something more than see his behemoth, his war-horse, and his leviathan; you touch, smell, hear, and handle them too. It is no shadow of the object he sets before you, but the object itself, in its length, breadth, height, and thickness. In this point he is the landseer of ancient poetry, and something more.—(*The Bards of the Bible*, p. 77.)

Pope regards the whole book of Job, with regard both to sublimity of thought, exceeding, beyond all comparison, the most noble parts of Homer.

The poesy of the book of Job is the pure poesy of nature, the animal, vegetable, and mineral kingdoms, the heavens, the seas, and their contents all are made to contribute richly to

embellish the conceptions of the author. Job had evidently made the material universe his study, but as he rambled through its vast domain in search of knowledge, wherewith to store his inquiring mind, he beheld likewise everywhere the handiwork of the Most High; and thus as he drank deeper and deeper of its intellectual draughts, he became, at the same time, more and more fully impressed with the all-pervading power, greatness, and love of its Lord and Creator. The study of nature had made him better acquainted with the merciful dealings, of the God of nature, and hence his firm belief in the everlasting power of the Almighty. In everything he perceives the hand of God, and though it be far beyond his comprehension, he still maintains that it is so ordered for some wise purpose. This doctrine he establishes by such cogent arguments as the following :

“ Why do the wicked live ;  
 They grow old, yea they increase in wealth.  
 Their seed is established in their sight about them,  
 And their offspring before their eyes.  
 Their houses are secure from fear,  
 And the rod of God is not upon them.”

(ch. xxi. 7, 8, 9.)

As much as to say, here, then, is prosperity, where we should have expected poverty ; here is what may tend to make life happy, where we should have looked for misery. This indeed may appear strange to us, yet so it is ; such are the inscrutable ways of God, such his inscrutable dealings with man ! Truly they are past finding out !

It is upon this overruling providence that Job takes his stand against his friends, who look upon his calamities and sufferings as the consequence of some sin which he had committed. Job, on the contrary, maintains that, as the wicked are often allowed to prosper, so on the other hand the most upright may sometimes be subjected to misfortune. God acts according to His sovereign pleasure. His omnipotence is indeed apparent in every part of the creation, but his justice in the government of the world cannot always be comprehended ; of this we have examples in the prosperity of the wicked, and the sufferings and afflictions to which the righteous are often subjected.

It must not, however, be inferred from Job's contending against his friends, that the calamities which had befallen him were no evidence of his guilt, that he entertained the idea that man may be altogether free from sin. No, he entirely repudiates such a notion in his answer to Bildad's arguments in ch. ix. 2 :

“ Truly, I know it is so,  
 And how shall man be just with God ? ”

It is as you have stated regarding the sinfulness of man, that admits of no doubt, for no man can be just in the sight of God. Upon this fundamental truth he often dwells; thus in verse 20, he says:

“If I am right, my mouth condemns me;  
Am I perfect, and it will declare me guilty.”

As much as to say: “Although I may appear just in my own eyes, and do not feel conscious of any guilt, still my own mouth must acknowledge that I am a sinner. But whilst I fully admit that no man is free from sin, yet this by no means argues that the calamities which have now befallen me are chastisements for sin.

“One *thing* it is, therefore I say it,  
Perfect or wicked—He destroyeth.”—(v. 22.)

That is, one thing is certain, and therefore I say it freely upright or wicked, all are liable to affliction, and consequently, my sufferings are no proof of sin.

Job had, no doubt, instituted a rigid self-examination; and although he may have seen many shortcomings in his past actions, yet he could not discover any sin of such a nature as to lead to such chastisements. His children, too, had evidently been brought up in the fear of God; this is evident from the anxiety which he evinced in his rising up early in the morning, to offer burnt offerings as an atonement for the sins which his sons might have committed in an unguarded moment during their festivities. The sudden bereavement of all possessions and children, together with the infliction of such bodily suffering, must necessarily have been a perfect riddle to Job; and feeling conscious that these calamities were not the consequence of sin which either he or his sons had committed, he looked upon them with an eye of faith, as instances of those dealings of God with man, which no human wisdom is able to fathom.

But although Job's calamities were to him involved in such perfect mystery, that mystery is entirely solved in the two first chapters of the book, in which we have a full account of all that transpired with regard to Job's trial. The occurrences upon earth, and the transactions in heaven are alike brought before us in the most vivid and distinct manner, intended to bring to our view subjects worthy of the deepest meditation, and to convey lessons of momentous import.

The book begins with a very brief history of Job before his trial, noticing merely such circumstances as were absolutely necessary to the scope of the book, and being merely historical, it is written in the ordinary prose style. It informs us that: “There was a man in the land of Uz, whose name *was* Job; and that man was perfect and upright, and one that feared

God, and eschewed evil." Now this verse forms the grand theme of the whole poem. The piety of Job gave rise to his trial, and his trial gave afterwards rise to the discussion between him and his three friends.

In order to give a full idea of the extent of Job's trial, the account goes on to say that he had been blessed with seven sons and three daughters; that his substance consisted of seven thousand sheep, and three thousand camels, five hundred yoke of oxen, and five hundred she asses, and a very great household, so that he was the greatest of all the men of the east. The horse not being mentioned among Job's possessions, is a proof of the great antiquity of the book, as this animal was not common among the Hebrews until the time of David and Solomon. The mule and ass being used for riding, even by their judges and princes.

The sacred writer further tells us, that Job's sons\* made a feast, which they celebrated at one another's houses in turn, and which consequently lasted seven days: and that they invited their sisters also to eat and drink with them. This statement indicates the kindly and harmonious feeling that pervaded the whole household of Job.

The inspired writer having informed us of the great piety and prosperous condition of Job, next proceeds to tell us what took place concerning him in† heaven, from which we learn that Job's

\* Various conjectures have been advanced as to what kind of a feast allusion is here made. Some writers think there is no reference to any special feast, but that the sons had only in a social manner come to eat and drink together in one another's houses in turn. Against this supposition, however, is the use of the term *מִשְׁתֵּה* (*mish-teh*) which denotes a festive feast, and not merely an ordinary occasion. Others understand by *יּוֹמָן* (*yomo*) his day, his birthday, namely, that the sons celebrated one another's birthday in their respective houses. Now, it is true that from Gen. xl. 20, it appears that the custom of celebrating the birthday is very ancient, at least, it seems to have been so in Egypt. "And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants." Yet this supposition for several reasons seems likewise to be altogether untenable. In the first place the term *יּוֹמָן* (*yomo*) his day, is never used in the sense of birthday unless the context absolutely requires it, as Job iii. 1. Secondly, it is hardly probable that all the birthdays of the seven sons would come together in succession, they would more likely be dispersed throughout the year with some interval between them. But the language of the text indicates that the feast lasted during seven successive days, at the end of which Job offered burned offerings. I think, therefore, it is highly probable that the feast which Job's sons celebrated, was none other than the yearly *harvest feast*, or spring feast, very commonly observed in ancient times, and which lasted for seven days.

† "The scene in heaven has been imitated by Bayley, in his *Festus*, and by Goethe in the *Prologue to Faust*. It is much to be regretted that a subject like this, where the Deity takes such a prominent part, should have ever been made subservient to the secular drama; but it becomes still more reprehensible when the author so far forgets himself as to employ language irreverent and disrespectful to the Deity, such as Goethe puts in the mouth of his ideal demon. Its wit may, indeed please the thoughtless, but its coarseness cannot fail to disgust the proper minded."

calamities were inflicted as a trial, to prove whether his piety would cease with his property ; whether, when plunged from the highest pinnacle of happiness into the deepest miseries conceivable, he would still continue to be steadfast in the fear of God. The sequel of the narrative tells us how the good patriarch conducted himself under his heavy afflictions. So rapidly, we are told, did one misfortune succeed upon the other, that before one messenger finished his tale of havoc, another came with still more appalling tidings ; so that Job found himself, in a few hours, flockless, childless, bereaved of servants, in fact, a prince converted into a beggar. But Job's piety was too firmly implanted to be shaken. Like a tree firmly rooted, which bids defiance to the raging tempest, so stood the patient patriarch, unmoved by the tempest which Satan in rapid succession hurled upon him. He did not tear his hair in agony ; nor did he break forth into a wild frenzy of grief ; but after the custom of his country, in a seemly manner, he rent his mantle, and shaved his head, and fell down upon the ground and worshipped, saying : " Naked came I out of my mother's womb, and naked shall I return thither : " (*i. e.* to the womb of the earth,) " the Lord gave, and the Lord hath taken away ; blessed be the name of the Lord."

The great firmness which Job displayed in this severe trial becomes more strikingly apparent, when we consider the plan which Satan adopted in inflicting the calamities. He left nothing undone to insure success, but arranged everything in such a manner as to make Job feel them most severely, and if possible to make them effective to shake his faith. I would particularly invite the reader's attention to the plan he adopted. In enumerating Job's possessions, it will be seen, the sacred writer begins with his children, as the best and dearest of them all, then he mentions the sheep and camels, as forming the next most important part of his wealth, and lastly the oxen and she-asses. In the infliction of the calamities, however, we find the order reversed. First comes the messenger with tidings of the loss of the oxen and asses, the least valuable of his possessions, next he receives the news of the entire loss of the sheep, and after that the loss of the camels ; and lastly, when Job was already enough afflicted, there arrives the awful intelligence of the death of all his children. Satan, too, lets the first and third misfortunes be effected by human agents—namely, the Sabeans and Chaldeans ; but the second and fourth by supernatural agencies—namely, lightning and storm. This circumstance must have greatly increased the grief of Job, as that which was most dear to him was taken from him, as he would naturally think, by God. Satan had therefore arranged everything in such a manner as to make the patriarch feel the

affliction most severely, and if possible to shake him in his faith; yet all his efforts, and most cunningly devised plans proved abortive.

But the cup of Job's sorrow was not yet full; there were still other griefs in store for him. Satan had indeed put his piety to the severest test, but he was not contented with this trial, for it is not in his nature to desist as long as there remains a spark of hope of entrapping his victim. Hence the narrative goes on to say, that when the sons of God come again to present themselves before the Lord, that Satan came also among them; and that when God asked him whether he had considered his servant Job, remaining still perfect and upright, Satan answered: "Skin for skin\*, yea all that a man hath will he give for his life. But put forth thy hand now, and touch his bone and flesh, and he will curse thee to thy face." And the Lord said unto Satan: "Behold he is in thine hand, only save his life." Satan having obtained his permission (for without it he could not have touched a hair of Job's head,) went forth and smote Job with sore boils, even from the sole of his feet unto his crown. But the tempter was also foiled in this attempt. Job remained as firm in his faith as before; and when his wife came, not indeed to console him in his distress, or to speak words of comfort as she ought to have done, but rather to upbraid him for still retaining his integrity, he calmly exclaimed: "What! shall we receive good at the hand of God, and shall we not receive evil?" Could Job but have heard the song of triumph that must have burst forth from the angelic host, when he uttered those memorable words, it would have been consolation to his bleeding heart, and soothing balm to his distressing sores.

This expression of humble submission to the will of God closes the trial of Job; the good fight is fought, and Satan proved a liar.

But there is yet another severe struggle for the pious patriarch at hand. When his three friends heard of the evil that had befallen him, they came to mourn with him, and to comfort him. Had these friends adhered to this laudable intention their words of comfort could not have failed to cheer the much afflicted patriarch; for what can be more animating, what **more consoling**, than a few kind words from a sincere friend in

\* "Skin for skin," a proverbial expression implying an exchange of two things equal in value; *equal for equal*. In the sentence "all that a man hath will he give for his life" we have the application of the proverb, namely: as skin and skin are of equal value, so the life of man is of equal value to him as all his other possessions. Satan wishes thereby to indicate that Job, in losing all his wealth and children, after all, has only lost the half of his possessions, the other half, his life, he still enjoys, and, therefore, the trial is so far only half made, in order to complete it, his life must be placed in danger also.



the time of trouble and affliction. But as it was, instead of imparting comfort, they only aggravated his grief; instead of binding up his bleeding heart, they wounded it still more, by their charging him with being either a grievous sinner or a great hypocrite.

Job, being at last overcome by pain and grief, endeavours to seek relief by giving vent to his long suppressed feelings. The thought that if he had never been born, or had died at the time of his birth, so that now he would be at rest and free from suffering and sorrow, rung from him that bitter curse contained in ch. iii. This outburst of grief, lays the foundation for the arguments between Job and his three friends. The profound silence that had reigned in the place of mourning being now broken by Job himself, and his having given utterance to language which, in the opinion of his friends, was highly reprehensible, induced Eliphaz, who being probably the oldest of the three, to begin to remonstrate with Job on the injustice and impropriety of his complaints, and in this he was afterwards followed by Bildad and Zophar; Job replying to each of them in turn. The principal points which form the subject of discussion, from ch. iv. to ch. xxxi. inclusive may be briefly summed up as follows: his friends urged against him:

1st. That no man is free from sin, therefore men are liable to misfortune.

2ndly. That misfortunes and afflictions must in all cases be regarded as visitations for some sin committed, as it is inconsistent with infinite justice to afflict without cause, or to punish without guilt; and, therefore, that Job's maintaining that he suffered innocently was the height of folly, and that his repining at the chastisement of God was only adding fresh sin to his former transgressions.

3rdly. That although a man may for a time be chastised for his sin, yet he may be restored again to his former prosperity, and even be blessed with more success, if he sincerely repents of his sins, and firmly resolves to lead a better life.

4thly. That, although the wicked may for a time be seemingly prosperous, yet his prosperity is never of long duration, for the judgment of God will surely overtake him sooner or later.

Job, on the other hand, maintains against his friends:

1st. That the just and upright man may at times be destined to suffer the severest calamities, while the wicked is frequently very prosperous; that it is beyond the range of human understanding always to fathom God's dealings with man; that it is consequently exceedingly unjust, as well as uncharitable, to charge a man with sin because he may be unfortunate, or suffering under severe affliction; and that such conduct is well deserving the severest punishment of the Almighty.

2ndly. That there are cases in which the sufferer has a right to justify himself before God, and even repine at His decrees under deep affliction. This supposed right Job strenuously maintains against his friends he regarding his case to be one of these, in which such a liberty is permitted.

The discussion is kept up by the contending parties with great skill, and embellished with most eloquent diction; the language becoming gradually more passionate until at last Job silences his three friends, and remains victor. But although Job had very properly defended the principle, that the righteous may sometimes be subjected to heavy trials, and therefore, to infer from a man's misfortunes that he must be a sinner, is both unreasonable and unjust; yet, as in the course of the discussion he had made some very extravagant and unwarrantable assertions, persisting in the opinion that in many cases the sufferer might justify himself before God, and repine at His decrees, he could not be allowed to keep possession of the field. Another interlocutor consequently steps forward to reason with Job. A young man named Elihu, who had been present and heard the arguments of both parties, but according to the strict rules of etiquette, had refrained from speaking until the more advanced in age had finished; when he perceived that the three friends had nothing more to reply, and that the discussion apparently was at an end, ventured likewise to state his opinion. He begins by expressing his great disappointment at the three friends not being able to convince Job of his error; and then addressing himself directly to Job, he endeavours to impress upon him by the most forcible arguments drawn from God's unlimited sovereignty and unsearchable wisdom, that it was not inconsistent with Divine justice to afflict even the most righteous, and therefore all calamities should be borne without murmuring. it being our duty humbly to submit to the Divine dispensations. He reproves Job for boasting of his integrity, and for charging God with injustice, and urges upon him that it is for man, who is a sinful creature, to humble himself before God, whose ways are just, and whose judgments are upright.

“Yea, surely God will not do wickedly,  
And the Almighty will not pervert judgment.”—(ch. xxxiv. 12.)

The speech of Elihu, which begins at ch. xxxii., and ends with ch. xxxvii., is at once powerful, impressive, and sublime, and had the effect of carrying conviction to the mind of Job. He had listened to the rebukes and admonitions of Elihu without offering a word in reply, although he had challenged him to do so.

But eloquent and forcible as Elihu's arguments were in setting forth God's justice in His dealing with man, yet he also,

with the friends, persists in maintaining, that *no one suffers innocently*, but that all afflictions must be regarded as punishments for sins committed; and, as they are intended for corrections, they may justly be inflicted even on the most upright. The chief point of the discussion would still have remained undecided, but for the final interposition of God himself, who indeed blames Job for not recognizing the Divine justice in everything, and for murmuring at his decrees, but not for vindicating his integrity against his friends. Hence we learn from the last chapter that Job, having humbly acknowledged and sincerely repented of his offence, God made an end of his sufferings, and granted him renewed prosperity, blessing his latter days even more than before his trial. He declared His displeasure in regard to the three friends, for not having spoken of Him the thing that is right, as Job had done.

The book of Job will, therefore, ever be to the pious an inexhaustible source from whence he may draw consolation in the time of calamity. If sorrow for a time casts its dismal shades over a once happy home, the book of Job is well calculated to dispel the gloom, and cheer the drooping spirit. If calamity racks the mind and threatens to drive to despair, the book of Job affords solace to the distressed, and directs him to look up to Him who will never forsake those of a contrite heart. Or should sickness prostrate the frail body, and make it groan under excruciating pain, the suffering of the pious patriarch teaches, that under such a visitation may be veiled the Divine grace, and encourage to submit humbly and patiently to the will of a merciful and just God.

It has been urged by some writers, that whilst the book of Job satisfactorily solves the question, so far as the suffering of the righteous is concerned, it affords no clear solution in regard to the prosperity of the wicked. This, no doubt, is quite true; but then it must be remembered that the main point of discussion must necessarily be the calamities of the righteous, as arising from the innocent suffering of Job; the prosperity of the wicked is merely incidentally introduced, and forms no direct part of the plan of the book. Indeed, the problem, why the wicked often prosper must ever remain a mystery; we know it is so, but why, we cannot tell; human knowledge and human wisdom cannot fathom it. Still, as the book of Job distinctly sets forth that infinite wisdom and justice pervades all the works of the Almighty, it follows that if the wicked be sometimes permitted to prosper, it must be for some wise and just purpose. This is all that seems within the scope of the book, and is all that is necessary for us to know.

The book, however, furnishes, many forcible allusions to the transient felicity of the wicked. As for instance, ch. v. 3 :

“ I myself have seen,” says Eliphaz, “ a foolish man,  
(i. e., wicked man) taking root ;  
But suddenly I cursed his habitation.”

Eliphaz shows here in the example of a sinner, that although he was prosperous, and firmly established, yet quickly matters changed, so that whilst he at first would have pronounced his habitation happy on account of such prosperity, and blessed him, regarding him as a pious man, he soon saw reason to curse the place as being that of a curse-laden sinner ; for suddenly his well merited misfortunes came upon him. The book of Job is therefore well calculated to teach the wicked, who may be revelling in luxury, that his prosperity is no indication of God's favour, but, on the contrary, His righteous judgments may even overtake him in this world ; so that, where all is happiness to-day, there may be nothing but misery to-morrow.

In the *Padma-Purâna* and *Markandega-Purâna*, two of the religious works of Braminical Hindoos, is found a legend of severe trial to which a certain Hindoo prince had been subjected in order to test his piety, which in some respects bears such a marked resemblance to the book of Job, that it leaves hardly any doubt but that the principal idea of the legend has been drawn from that book. Many critics have called attention to this circumstance, and among them especially Fried. Schlegel, in his work, “ *Ueber Sprache und Weisheit der Indier*,” 135. As the story may not prove uninteresting to the reader, and as it is also intended to teach a moral lesson, we will here subjoin it.

Once upon a time, when the gods and holy ones were assembled in *Indras*,\* heaven, there arose a dispute among them on the question whether there existed upon earth a truly pious and virtuous prince. *Vasishtha*† thereupon maintained that his pupil *Harictshandra* was in all respects such a prince. *Siva*,‡ however, who was present in the form of

\* “ *Indra*, in Hindoo mythology is regarded the chief of the demi-gods, and ranks next to the chief deities who compose the *Hindoo Trimurti*, i. e., the union of the three great powers or attributes of the godhead personified in *Brahma*, *Vishnu*, and *Siva* ; namely : *creation, preservation, and destruction.*”

† “ *Vasishtha* is the name of a celebrated person in Hindoo history and mythology. He is one of the divine persons, and belongs to the class called *Rishi*, which is a general name for ancient saints and sages. He is frequently spoken of in the romantic history of the Hindoos as being resorted to for advice by royal and other persons requiring spiritual and other consolation. He is also called the preceptor of the inferior gods.”

‡ “ *Siva*, as already stated in the first note, is the personification of one of the three great powers. He is generally regarded as the third person in the Hindoo Trimurti, and to represent the destructive energy. He is, however, also the representative of *justice, time, the future, and fire.*”

*Viswamitra*\* sternly replied, that the king's piety and virtue would not stand the test of a severe trial, and that he was prepared to prove the same before all the gods, if the king were given into his power.

The challenge was accepted. *Siva*, in the form of *Viswamitra*, now offered a sacrifice for the king, and demanded as a reward a heap of gold of such a height as could be touched with a cross-bow from the back of an elephant, to be paid at some future time when called upon. The promise was made. *Siva* now caused the territory of the king to be infested with wild animals, and the king and his queen went out against them. Being overcome with fatigue from the chase, he laid himself down and fell asleep, and dreamed that he was soon to lose his territory, goods, wife, and child. On relating the dream to the queen she said, "be not troubled, *Siva* will protect us." But soon afterwards, the god appeared to him, and demanded his land and kingdom. Those he gave up. But now, after all had been taken from him, the god demanded also the heap of gold. The king would not deny that he had agreed to pay it, but in full reliance on the assistance of the gods, he promised to fulfill his engagement within forty days. On leaving his territory, with his queen and child, *Siva* sent a dwarf who was to accompany him to *Kaçi*, a place on the Ganges. On the journey thither, the dwarf placed all kinds of obstacles in their way. When they at last had arrived at *Kaçi*, the dwarf insisted upon being paid for his services. The queen offered herself to be sold, and Brahmin received her as a slave for a large sum of money, which, however, the dwarf claimed as payment for his services, and which was awarded to him on an appeal to a justice. The king, in order to fulfill his promise, determined to sell himself also as a slave, and a Pariah paid for him to the dwarf the amount due to *Siva*. *Harictshandra* was now compelled to perform for his master the Pariah, the most detestable of all labour namely, to burn at a certain place out of town all the corpses, for which he was to receive in each case for himself a measure of rice, and for his master a gold piece and a garment. One day the Brahmin sent the little son of *Harictshandra*—who had gone with his mother into his service—into the woods to gather wood, a serpent bit the child,

\* "*Viswamitra*, is one of the most highly celebrated, and sanctified persons in the sacred legends of the Hindoos. As his name occurs very frequently in the Veda, (*i. e.*, the Hindoo Scripture,) he must be a personage of great antiquity. To him is ascribed the honour of having had revealed to him the hymn which contains the most sacred verse of the Veda, called the *adorable Gayatri* or holiest verse of the Veda, which runs as follows: "*Let us adore the supremacy of that divine sun, the godhead, who illumines all, who recreates all, from whom all proceed, to whom all must return, whom we invoke to direct our understanding aright in our progress towards his holy seat.*"

and the mother found him dead. After shedding many tears, and sorrowing over the child, she brought him to be burned. Harictshandra demanded the regular payment; but as she had nothing but the dress she wore, and on stating that she was Harictshandra's wife, he said that he would forego his portion, but that she must go to her master, and beg from him the necessary sum for the burning of the child, as he could not rob his master of his fee. Soon after this, the son of the king of Kaçi was killed, the wife of Harictshandra found him upon the road, and took him up in her arms. She was seized, and accused of having committed the deed, and sentenced to suffer death. Pariah's slave was ordered to execute her at the place where the dead bodies were burned. Just as he was about to draw the sword, *Siva* appeared, seized his arm, and announced to him that his kingdom and goods should again be returned to him. His child, also, he restored to him alive. Harictshandra said: "How can I become a king again, when I myself served a Pariah as a slave, and my wife served a Brahmin?" *Siva* replied: "I was the Brahmin and the Pariah, go, and rule thy kingdom with honour." All the trials to which Harictshandra was subjected were designed to press from him *the falsehood that he had never made the promise to pay such a large sum for the sacrifice which Viswamitra had offered for him to the gods*, and thus prove that he was not such a pious and virtuous prince as Vasishtha had represented him to be.

#### THE POETICAL WRITINGS OF MOSES.

Moses, the great lawgiver, has given to the poetry of his nation another turn. True, we still see in him the poetic genius leaning upon the shepherd's staff, but then his poetry is embellished with rich embroidery which the Bedouin despises. His poetic pictures are chiefly drawn from the motley history of his nation, which he painted with a masterly hand in the most vivid colours. Some of his similes, however, show that he had been educated in Egypt, a striking example of this is furnished in the two first verses of his sublime and spirited address to the Israelites.—(Deut. xxxii :)

"Give ear, O heavens, and I will speak ;  
And hear, O earth, the words of my mouth ;  
My doctrine shall drop as the rain,  
My speech shall distil as the dew,  
As the showers upon the tender grass,  
And as the rain upon the green herbs."

The Egyptians portrayed *wisdom, doctrine, or learning*, and the beneficial influences derived from them upon their pictorial monuments by a dew or gentle rain falling upon the parched ground.

Moses is happy in prose as well as in poetry. His style, though easy, is, notwithstanding, spirited; and his admonitions

to the rebellious Israelites are at once grand and impressive. Professor Wahl, formerly of the University of Leipzig, in speaking of the poetry of Moses, has so beautifully described its merits that I cannot forbear quoting it, although it will lose much of its force and beauty in translation. He says: "His poetry is animated, attractive, and comprehensive. The genius of Moses is not feeble; the stroke of his pinions, as he soars aloft, sends forth the pure harmony of the spheres, cleaves the ether, and pursues the direct path to the sun." The song of Moses by the Red Sea\* (Exod. xvi. 19,) is a song of victory; but all such songs of the Hebrews are at the same time songs of praise to Him who is the disposer of all events. Victory was always looked upon by the pious and faithful of the nation as attained only by the special interposition of the Almighty, and accordingly, the praise of God forms always the most prominent part in their triumphal songs.

The address of Moses (Deut. xxxii.) to the assembled Israelites, before his death, is a poem which strikingly displays the poetical powers of its author. The language, whilst it is full of pathos, is at the same time gentle and winning, searching the inmost depths of the soul, and well calculated to arouse the slumbering feelings to a lively sensibility of the infinite power, majesty, and mercy of the Almighty.

His last prophetic blessing of the children of Israel, Deut.

\* The Hebrew name is יַם סוּפִי (*yam suph*) i. e. the sea of weeds, or sedge, and is so called from the great quantity of sea-weed that grows there. It is stated by several heathen writers that the *Ichthyophagi*, (i. e., those Egyptians who lived near the Red Sea, and chiefly maintained themselves by the fish they caught,) dwelt in huts made of ribs of fish, and covered with sea-weed. The English name of Red Sea is merely a translation of the Latin name *Rubrum Mare*, and which is again a translation from the Greek name *Thalassa Erythra*, (i. e. the Red Sea.) Now there are various opinions advanced as to the origin of this name. Some think it was so called from the coral rocks and reefs with which it abounds; but it is well known that the coral of the Red Sea is white, and hence this supposition must fall to the ground. Others again conjecture that the name is either derived from the reddish colour of the water, or from the red sand at the bottom of it. But then, we are told by many writers, that so far from its waters having a red appearance it is rather of a greenish colour, from the great quantity of the sea-weeds and moss that grow in it. According to some Greek writers it received its name from some potent king named Erythros, which means *red*, who reigned in Arabia; and some scholars believed that this king Erythros is none other than Esau, who was named Edom, i. e. *red*, on account of his having sold his birth-right to Jacob for a mess of red pottage. (Gen. xxv. 30.) From him his descendants were afterwards called Edomites, and the country which they inhabited the land of Edom. Now as the descendants of Edom had spread themselves westward as far as the Red Sea, the sea may probably have been called the Sea of Edom. Indeed Brideaux tells us, (see Connection I. 14, 15,) that ancient inhabitants of neighbouring countries called it *Yam Edom* (i. e. the Sea of Edom.) The Greeks having mistaken *Edom* for an appellation instead of a proper name, accordingly called it *Ερυθρά Θάλασσα*, the *Red Sea*. The part of the sea where the Israelites are supposed to have passed over, near Kolsum, is by the Arabs called *Bahr at Kolsum*, i. e. the sea of destruction.

xxx. and Psalm xc., entitled "A Prayer of Moses, the Man of God," are other examples of highly poetic and sublime compositions of the great lawgiver and prophet.

#### THE PSALMS.

To David, however, belongs the honour of bringing the Lyric poetry of the Hebrews to perfection. From his early youth he evinced a passion for music as well as for poetry. His early years were spent as a shepherd in tending his father's flocks in the field, where he gathered the many flowers which so often adorn his writings. His skill on the harp procured him admittance to the presence of the king, a circumstance which must have greatly encouraged him to improve his musical talents with which he was so highly gifted. Having several times narrowly escaped with the harp in his hand, the deadly spear which Saul hurled at him through jealousy, he fled into the wilderness of Judea, where he wandered for several years. There, in the lonely desert, wandering from place to place, seeking a safe abode, his harp was his comforter and friend. Its melodious tones assuaged his fears, and made him forgetful of hatred and envy. It was not laid aside when brighter days smiled upon him, but still remained his companion in the royal palace, where he continued to increase the poetry of his nation; dangers, conquests, cares, grief, every pious act he performed, presented new matter to him; and thus we have in the productions of the king of song, a true mirror of his life and time. Hence, Luther calls the Psalms: "a garden where the most beautiful flowers and fruits flourish, but where, at other times also, the most tempestuous winds rage."

Although most of the Psalms, no doubt, were composed upon particular occasions, yet there are some which can neither be ascribed to any particular time, nor regarded as referring to any incident in the history of David. Thus, for instance, Psalms i., is strictly a religious song, founded upon the moral maxim:

Piety leads to happiness ;  
Wickedness brings destruction.

This Psalm is divided into two regular strophes of three verses each; the first setting forth the happiness of the pious, and the second the fate of the wicked. There are several other Psalms of similar import, as, for instance, the cxii. and cxxv. Again, we have many hymns of praise and adoration, displaying God's power, majesty, and glory; as Psalms viii., xix., xxix., &c. In Psalm cxxxiii. we have a beautiful ode on unity and brotherly love, and Psalm cxxxii., l., and cx., are purely religious didactic poems. Many of the Psalms possess great sublimity: but softness, tenderness, and pathos are their



prevailing characteristics. Bishop Horn has justly remarked that, "The Psalms are an epitome of the Bible, adapted to the purpose of devotion. They treat occasionally of the creation and formation of the world; the dispensations of Providence, and the economy of grace; the transactions of the patriarchs; the exodus of the children of Israel; their journey through the wilderness, and their settlement in the Holy Land; their law, priesthood, and ritual; the exploits of their great men, wrought through faith; their sins and captivities, their repentances and restorations; their sufferings and victories; the peaceful and happy reign of Solomon." Well, indeed, might Hooker ask: "What is there necessary for man to know which the Psalms are not able to teach? And well might Luther say of the Psalms: "Thou readest through them the hearts of all the saints; and hence the Psalter is the manual of all saints; for each finds in it, in whatever circumstances he is placed, psalms and words so well adapted for his condition, and so fully according with his feelings, that they seem to have been thus composed for his own sake, insomuch, that he cannot find, or even wish to find any words that are better suited to his case."

All the Psalms, with the exception of thirty-four, are furnished with an inscription. Some of these inscriptions set forth the respective authors of the Psalms. Thus seventy-four\* are ascribed to David, twelve to Asaph, eleven† to the sons of Korah, two to Solomon, one to Moses, one to Heman, (one of the leaders of the temple music; (see 1 Chron. vi. 33,) and one to Etham, also one of David's singers; (see 1 Chron. vi. 44.) Sometimes the inscriptions state the occasion upon which the Psalms were composed. As for example, the title of Psalm iii. "A Psalm of David when he fled from Absalom his son." Sometimes the inscription indicates the kind of composition to which the Psalm belongs, as *משכיל* (*maskil*) *i. e.*, a song or poem teaching wisdom or piety, (Ps. xxxii. 1.) *תפלה* (*tephillah*) *i. e.*, a prayer, (Ps. lxxxvi. 1.) Sometimes, also, the kind of instruments with which the Psalm is to be accompanied, as *נגינות* (*neginoth*) *i. e.*, stringed instruments, (Psalm iv. 1.) *נחילות* (*nechiloth*) *i. e.*, pipes and flutes, or more likely wind instruments in general.

Much obscurity prevails as regards the proper import of some of the terms employed in the inscriptions; and this arises, no doubt, from the imperfect knowledge we possess of the temple music. The translators of our authorized version have, there-

\* To the above the Septuagint version adds ten Psalms more, viz., the xxxiii., xlii., xci., xciv. to xcix., and civ.

† Asaph was the son of Barachias of the tribe of Levi, and was appointed by David to preside over the choral services which he instituted. See 1 Chron. xvi. 4, 5, and xxv.

fore, acted very wisely in retaining for the most part the Hebrew words; it was far better to retain the original term than to assume a translation based merely upon conjecture.

The term סֵלָה (*selah*), which occurs seventy times in the Psalms, is commonly regarded to denote *rest* or *pause*, and as it stands generally in the middle of a Psalm at the end of a section or strophe, its use appears to have been to direct the singers in chanting the Psalms to rest or pause, whilst the instruments played an interlude or symphony. This supposition is supported by the authority of the Septuagint, where the term סֵלָה (*selah*) is always rendered by *διάψαλμα* i. e., *interlude* or *symphony*.

Solomon seems to have inherited a love of poetry from his father. We are distinctly told, (1 Kings iv. 32,) that he had composed three thousand proverbs, and one thousand and five songs; of the latter, however, unfortunately only two Psalms and the Song of Solomon, or as it is called in Hebrew שִׁיר הַשִּׁירִים (*shir hashshirim*) *song of songs*, are now extant\*.

In the writings of Solomon we have the precious relics of one who was gifted with "a wise and understanding heart," such as has never been possessed by any human being before or since. It would, therefore, be presumption to dilate upon the excellencies of the productions emanating from a source so richly endowed with heavenly wisdom.

#### PROVERBS.

The book of Proverbs furnishes us with a beautiful specimen of proverbial or gnomic poetry of the Hebrews, and is unquestionably the most exquisite composition of its kind that has ever been penned. It contains about five hundred short and impressive sayings, the result of the profoundest human sagacity, replete with solemn truths, wholesome and tender admonitions; addressing themselves with equal aptitude to the king on the throne, and the suppliant beggar, to the aged as well as to the young. Who would not gather such "apples of gold with

\* As early as one hundred years before the Christian era, the apocrypha book called "The Wisdom of Solomon," appeared, which is still extant in the Greek, purporting to be the production of that monarch. Its style, however, is unlike that of Solomon, and it contains expressions and ideas which prove that it originated in the Alexandrian school. Indeed, from the quotations from the prophets Isaiah and Jeremiah it would appear that the author, whoever he may have been, had no desire to pass it off as a composition of that monarch. The "Book of Wisdom," however, has justly been admired for the lofty and sublime ideas of the Deity which it contains, and for the highly moral tendency of its precepts.

Regarding the apocryphal books in general, it may be remarked, that they were held in higher esteem by the Egyptian than the Palestine Jews; they were, however, by both read as valuable religious and moral writings, and so used by them as an appendix to the Old Testament before the Christian era.

figures of silver.\*" (Eng. ver. : "apples of gold in pictures of silver.") Prov. xxv. 11.

As brevity gives life to the proverb, the Hebrew language is particularly well adapted to this species of composition, but must necessarily lose much of its pointedness and vigour by translation into any of our modern languages. From the following example taken at random, the reader will be able to form some idea of the correctness of what I have stated :

<i>keli</i>	<i>latstsoresh</i>	<i>waiyetse</i>	<i>mikkaseph</i>	<i>sigim</i>	<i>hago</i>
כלי	לצרף	ויצא	מכסף	סיגים	הגר
a vessel.	for the refiner	and there shall go forth	from the silver	the dross	Take away

(Ch. xxv. 4.)

It will be seen that there are only six words in Hebrew, whilst there are no less than seventeen in the English translation.

The following has likewise seventeen words in the English version, but only seven in the original :

"Take away the wicked *from* before the king  
And his throne shall be established in righteousness."

Although every nation has its proverbs, yet the people of the east seemed to have had a special fondness for such sententious sayings. With them they appear to have been a favourable mode of instruction, as peculiarly fitted to impress the mind and imprint the truth more firmly on the memory. The Proverbs of Solomon, however, form a distinct class, altogether unlike those of other nations. The latter, it is true, often inculcate certain rules of conduct, or of caution which experience has shown to be useful for some end or purpose. Some of them even convey moral instruction; take, for example the German proverb :

"Unschuld und ein gut Gewissen  
Sind ein sanftes Ruhekitzen."

i. e., "Innocence and a good conscience are a soft pillow."

\* The Hebrew word **משכיות** (*maskiyoth*) which I have rendered *by figures*, occurs in the singular, Ezek. viii. 12, "every man in the chamber of his imagery," which appear from verses 10 and 11 to have been chambers of which the walls were painted with pictures of idols, to which the idolatrous Israelites paid adoration. It occurs again, Lev. xxvi. 1, **אבן משכית** (*even maskith*), where it means a stone with the image of an idol. In Numbers xxxiii. 52, it occurs in the plural, where, no doubt, it means *images* made of wood and stone. (Eng. vers., "pictures.") And so, no doubt, in the above passage it means images of silver, artfully worked into the apples of gold to increase their beauty. Some have rendered "apples of gold in baskets of silver," but the word **משכית** (*maskith*) occurs nowhere in the sense of *basket*, and such a rendering is, therefore, not authorized.

By the "apples of gold" we understand such as may have been used as ornaments of dress, or for adorning vessels.

Still there are others which have quite a contrary tendency, setting forth principles altogether at variance with true religion. As, for example:

“Noth hat kein Gebot.”  
i. e., “Necessity has no law.”

The Proverbs of Solomon, on the other hand, furnish nothing but truly wise and holy precepts, calculated to promote both the moral and religious culture of the people. They constitute a mine of Divine wisdom, and, like a brilliant luminary, diffuse their heavenly light. Well might the learned and pious Jerome in advising one of his friends, in regard to the education of his daughter, recommend to have her instructed in the Proverbs of Solomon for godly life.

The book of Proverbs consists of several independent collections. The first ten chapters form an unbroken discourse, the subject of which is almost entirely the praise of wisdom and the blessings it confers on those who diligently seek after it. From chapter x. to chapter xxii, 16, we have a collection of desultory aphorisms on various topics. At chapter xxii, 17, the style again alters, assuming an admonitory tone, with a closer connection of sentences similar to that of the first ten chapters and continues so to chapter xxv., when the disconnected proverbs recommence. The thirtieth chapter, according to its title, contains the proverbs of another sage: “The words of Agur the son of Jakeh, the saying (Eng. ver. “the prophecy”) which the man spake unto Ithiel, even Ithiel and Ucal.” Agur is altogether an unknown personage, for this is the only place where his and his father’s name are mentioned. Jerome and several Jewish commentators considered Agur to be merely a symbolical name of Solomon; in that case the name might denote a collector, i. e. one who collects wise sayings or proverbs, just as he is in Ecclesiastes called *kokeleth*, i. e., one addressing assemblies, namely, a preacher. But if this supposition is correct, how are we to explain the statement, “son of Jakeh?” Is Jakeh merely another name for David? And even if this could be satisfactorily established, the question would then arise, why Solomon should be called the son of Jakeh, whilst everywhere else he is spoken of as the son of David? Furthermore, if Solomon really were the author of chapter xxx., how could we reconcile his statement, in verse 2:

“Truly I am more \*stupid than any man,  
And do not possess the understanding of men.”

with his statement in Eccl. i. 16:

“I communed with my heart saying, behold I have obtained great wisdom and added thereto above all that were before me in Jerusalem; and my heart has learned wisdom and knowledge.”

\* Not necessarily “more brutish,” as rendered in the English version.

It is, therefore, far more likely that Agur was an inspired writer and teacher, and that he addressed the maxims contained in the chapter to Ithiel and Ucal, who probably were two of his disciples, and that they were afterwards incorporated with those of Solomon.

In chapter xxxi., 2 to 9 inclusive, we have the prudential maxims addressed to king Lemuel by his mother. But here we are again brought face to face with the question, as to who this king Lemuel was. The name occurs only in verses 1 and 4 of this chapter; and we have, therefore, no opportunity of appealing for information to any other passage. According to some Rabbinical commentators, Lemuel is only another name for Solomon, but then it would not be an easy matter to furnish a satisfactory answer to the question, why Solomon should just in these two places be called Lemuel. Even if the conjecture of Gesenius were correct, that the name לִמְוֵאל (*Lemuel*) signifies "*of God, i. e., created,*" or probably *devoted to God*, the derivation would not furnish a satisfactory answer. Hitzig, and many other German writers, regard him to have been a king or chief of an Arab tribe dwelling on the borders of Palestine, and an elder brother of Agur. Whilst others, as Eichhorn and Ewald suppose that Lemuel is merely a poetical appellation, employed by the author of these maxims, which are intended for the guidance of a king, for the purpose of putting in a striking form the lessons which they conveyed, signifying as it does *to God*, or *devoted to God*. They say, the name is in keeping with the whole sense of the passage, which contains the portraiture of a virtuous king. This supposition, we must say, is exceedingly far fetched, and highly improbable. The language in the two first verses clearly indicates that king Lemuel was a real person, and that the maxims were addressed to him by his mother. We think it, therefore, by far more likely that king Lemuel was a king or chieftain of some neighbouring people or tribe to whom these maxims had originally been addressed by his discreet and fond mother, and that Solomon incorporated them, either literally or modified, with his proverbs to serve as lessons to future kings. The style resembles that of his proverbs, and the expressions are formed after the Hebrew idiom, circumstances which strongly argue in favour of Solomon having himself written down the maxims. Solomon, however, is, without doubt, the author of the proverbs from verse ten to the end of the chapter, in which is set forth the praise and properties of a good wife, and from them we may learn what constituted the virtues of the women of that country, and that age. This chapter furnishes us also with an acrostic or alphabetical poem, commencing at the tenth verse, the characteristic form of which is, that it consists of twenty-

two lines, according to the number of letters of the Hebrew alphabet, the word of every line commencing with a letter in its order as it stands in the alphabet, so that the first line begins with the letter א (*aleph*) *a*, the second with ב (*beth*) *b*, and so on. There are other alphabetical poems of this kind, which will be noticed hereafter.

#### ECCLESIASTES.

The book of Ecclesiastes may be called a sermon in the garb of highly poetic diction. Its text is, "Vanity of vanities, all is vanity,"\* (Ch. i. 2,) a fundamental truth upon which the preacher enlarges, setting forth his own convictions regarding the uselessness and utter nothingness of all things appertaining to this life, interspersing his discourse here and there with sentences of wisdom and rules of life, and finally concluding his remarks with the brief, but comprehensive exhortation :

"Let us hear the conclusion of the whole matter : fear God and keep his commandments ; for this is the whole *duty* of man. For God will bring every work into judgment, with every secret thing, whether *it be good or evil*."—(ch. xii. 13, 14.)

As much as to say, from what has been said regarding the vanity of all earthly enjoyments, or things appertaining to this life, the conclusion is, that it is the highest folly for man to set his affections upon them, seeing that life passes away like a shadow, but let him rather fear God and keep his commandments, by which alone he can secure that happiness in the life to come, which endureth for ever.

The Hebrew name of this book is קהלת (*Koheleth*) *i. e.*, one who addresses a public assembly, hence *a preacher*. The name "Ecclesiastes" in the English version is merely a transcript of the Greek word Ἐκκλησιαστής, from the Septuagint version, and signifies likewise *a preacher*. It must not, however, be inferred from the name that the contents of the book was originally delivered as *a sermon* or *public address*. The style, as well as the author, constantly addressing a single person argue against such a supposition. There can be no doubt that it is Solomon who is designated here by *Koheleth*, the statements in ch. i. 1, that *Koheleth* was "the son of David," and ch. xii. 1, "I *Koheleth* have been king over Israel in Jerusalem," places this beyond dispute. I am sorry, however, to have to state, that as regards the actual authorship of the book there

\* Vanity of vanities, *i. e.* the most excessive vanity. This is one of the modes of forming the superlative degree in the Hebrew language, viz., by placing a noun in construction with one of the same kind in the plural. So "a servant of servants," *i. e.* a servant of the lowest class, or the most servile. (Gen. ix. 25.)

exists a great divergency of opinion, here we find modern criticism again arrayed against the universally prevailing tradition of antiquity, and the distinctly expressed opinion of all Jewish and Christian writers up to the 15th century. With the exception of two passages in the Talmud, of which one ascribes the authorship—or perhaps merely a share in the editorship—to Isaiah, and the other to Hezekiah, all the Rabbinic writers and the whole series of learned Patristic writers firmly believed that Solomon was the author of the book. It was Luther who first expressed the opinion, in his preface to the German translation of the book written in 1524, that the book was neither written nor arranged by Solomon himself with his own hands, but was heard from his mouth by others, and collected by the learned men.” This statement, of course, is mere conjecture, and is comparatively harmless as compared to one of his remarks about the authorship in his “Tischreden,” (*Table Talk.*) “Thus he did not write Ecclesiastes, but it was composed by Sirach at the time of the Maccabees. But it is a very good and pleasant book, because it has much fine doctrine concerning the household.” (*Erlangen Edit.*, vol. 62, 128.) It is, however, quite evident that Luther had really no fixed opinion regarding the authorship of Ecclesiastes, for in his Latin commentary (*Ecclesiastes, Solomonis cum annotationibus, Erlangen Edit.* 1532,) he supposes that the immediate hearers and contemporaries of king Solomon wrote down the words as he pronounced them, and in other places he speaks of Solomon as the immediate author of the book. There are no indications that the views of Luther found any favour with writers of his time: they apparently died with him, for Melancthon and all commentators of that time maintained the Solomonic authorship.

About a century afterwards, however, Hugo Grotius again revived the question of the authorship of the book of Ecclesiastes, by expressing a doubt as to its having been written by Solomon, and ever since that time, although critics widely differ as to the period in which the actual writer flourished, yet are generally agreed upon the point that its composition must be assigned to a much later date than the reign of Solomon. And this opinion is not merely confined to writers of the rationalistic school, but is likewise entertained by many eminent orthodox commentators and critics. Hengstenberg, who has ever bravely stood forward and ably defended the authenticity of the Hebrew Scriptures against the combined attacks of modern *free thinkers*, yet in this case held that the contents of the book can be most satisfactorily explained by supposing the author to have lived about the time of Malachi. Professor Kurz, one of the most orthodox writers of Germany,

and distinguished for his piety, observes: "The name of the author cannot be ascertained. It is an error to suppose that he professes to be king Solomon himself, it is rather his purpose to introduce the reader, by means of poetic imagery, to an assembly in which the wise Solomon, (as a representative and the author of the proverbial mode of instruction,) expresses his views respecting the problems of this life. (Manual of Sacred History, sec. 110.)

Delitzsch, another of the German eminent and orthodox commentators, remarks: "It may be regarded as beyond a doubt, that it was written under Persian domination," and then goes on to say: "Kleinert, (*Der Prediger Salomo*, 1864,) is in general right in saying that the political condition of the people, which the book presupposes, is that in which they are placed under the Satraps. The unrighteous judgment alluded to in ch. iii. 16, and the despotic oppression, chapters iv. 1, and viii. 9, the riotous court life, ch. x. 16 to 19, the raising of mean men to the highest places of honour, ch. x. 5, 6, 7, all these things were characteristic of this period."—(*Commentary on the Canticles and Ecclesiastes*, p. 214). And at page 291 he observes: "Not only, however, by the character of its thoughts and language, and manner of representation, but also by other characteristic features, the book openly acknowledges that it was not written by Solomon himself, but by a Jewish thinker of a later age, who sought to conceive of himself as in Solomon's position, and clothed his own life experiences in the confessions of Solomon." We must say that we cannot compliment Delitzsch upon the concluding remark, and it certainly does not accord with the usual good judgment displayed in his writings. The "life experiences," given in the book are those of Solomon, and of no one else; to no other person, either in an earlier or later age, can they possibly be made to apply. All the profound learning of our modern critics has so far failed to discover the real author; so far we have nothing but conjecture. De Wette dismisses the subject very briefly, merely stating, "By a fiction Solomon is introduced here as speaking." (*Introduction to the O. T.*, vol. ii., p. 549, Eng. ed.) Dr. Davidson supposes that the author flourished not long after Malachi, about 350 to 340 B. C. A similar opinion is entertained by Knobel, Rosenmüller, Ewald, and others; while Hitzig and others place the composition of the book at a still later age, about 204 B. C. The climax of conjecture is, however, reached by Augusti, who supposes that "Solomon merely appears in the character of a *dead man*, or a *ghost*." Verily, "a Daniel has come to judgment!"

In dealing with such an important subject as the authorship of a Biblical book, surely critics should not content themselves



by merely looking at one side of the question, but such has really been generally the case in regard to our book. They have pressed into the service every little thing that might argue against the Solomonic authorship, but have eschewed altogether to consider anything that would argue in favour of it. The difficulties, too, in the way of a Solomonic authorship have been greatly exaggerated, and it is by no means beyond possibility that after the pruning knife has been applied to them, that even those that remain might be satisfactorily accounted for, if we possessed a more comprehensive general history of those early times.

Then, again, we must not lose sight of the fact that the book itself contains much which favours a Solomonic authorship; and it becomes, therefore, a question whether this circumstance alone is not sufficient to outweigh mere uncertain difficulties. Let us then for a moment examine the arguments put forward in support of a later origin of the book.

It is urged, in the first place, that Solomon says : (ch. i. 12.) "I was" (or have been) "king over Israel in Jerusalem," an expression which he could not have consistently made during his life time, for he was king unto the end of it. This objection is perfectly frivolous, as the following remarks will clearly demonstrate. The reader, on referring to ch. i., will perceive that verse one forms the heading of the book, setting forth the author of it. In verse two is contained the *theme*: "vanity of vanities, all is vanity;" hence the question in verse 3: "What profit is there to man in all his labours which he labours under the sun?" I would invite the readers attention to the word יִתְרוֹן (*yithron*) here employed. It occurs only in this book, and is derived from the root יָתַר (*yathar*) to remain, hence, according to its derivation it means such *profit that abides or endures*, and which cannot be obtained by labour. In this sense it is used here and in other places in the book. Solomon evidently adopted the word especially for this book in order to show in a forcible manner that all the striving and labour of man can never procure that lasting *gain* which endures forever. Ordinary *gain* or *profit* is expressed by בִּצְעַ (betsa.) See (Gen. xxxvii. 26; Is. lvi. 11.)

The Biblical expressions: "under the sun," "under the heavens," correspond to our expression *upon earth*. From verse 4 to 12, the preacher dilates upon the fundamental truth, "all is vanity," showing that there is no stability for man upon earth: that as one generation passes away, another comes to take its place: unlike the laws which God has implanted in nature, these are unchangeable, the sun pursues its regular course, the rivers continually flow into the sea, and yet the sea becomes no fuller, &c.

At verse 12, however, the preacher commences to give his own experience, and the conclusion he has arrived at regarding the vanity of all human affairs. He commences his statement by declaring: "I, the preacher, have been king over Israel." As much as to say, I have had thus a full opportunity of forming a proper opinion regarding the enjoyments and pleasures of this life. In making his statement, the sacred writer naturally assumes the narrative style, and thus very appropriately uses the first person preterite: "I have been king;" (v. 12.) "I have given my heart;" (v. 13.) "I have seen all the works;" (v. 14.) "I have communed with my heart;" (v. 16.) and so throughout this and the following chapter. But does the use of הֵיְתִי (*hayithi*) "I have been," necessarily imply that he had ceased to be king? Surely no more than if the Queen were to say, "I have been reigning over England," would imply that she had ceased to reign. But let us take a Biblical example. In Exod. ii. 22, we read, "And she bore him a son, and he called his name Gershom:\* for he said הֵיְתִי (*hayithi*) I have been a stranger in a strange land." But Moses was still a stranger in the land of Midian when he uttered these words, and was so for a considerable time afterwards. Hence Kalisch and others have rendered "I am a stranger," and this is quite admissible, for, as I have already stated, the Hebrew has only two tenses, namely: a *preterite* and *future*, the former is used to express *the present* as well as *the past*.

In the second place, it is argued that many expressions in reference to oppression, judicial injustice, and the elevation of fools and inferior persons to high places are not suitable to Solomon's times, but rather depict the depraved state of society as prevailing at a much later period in the history of the Hebrews. That if Solomon were indeed the author of the book, such a demoralized and wicked state of affairs would be a self-accusation, and altogether contrary to what would be expected to exist under the rule of such a pious and wise king. To all this it may be replied, that the author of the book does not refer to any special time, or any particular country or nation, but speaks of evils which exist more or less at all times, and hence he says: "and also the heart of the sons of men is full of evil, and folly is in their heart during their life."—(ch. ix. 3.)

A wise and far famed king, like Solomon, could not have failed to be cognizant of the doings in other royal courts, and as an inspired writer he would be just as able to speak of the demoralized state of the Israelites in later times, as Jacob with

\* גֵּרְשֹׁם (*Gershom*) the name denotes a stranger there.

a prophetic eye could foresee what should befall his sons in future days, or Isaiah with the greatest precision describe the downfall of Babylon. There is, therefore, no necessity to suppose that Solomon alludes to evils existing at any particular time, but rather speaks of evils as commonly prevailing among mankind. This view will be found fully sustained by the very passages, that the opponents of the Solomonic authorship appeal to. The existence of unrighteous judgment, (ch. iii. 16,) is spoken of as follows :

“And, moreover, I saw under the sun, *in the place of judgement there was wickedness ; and in the place of justice, impiety.*”

It will be seen, Solomon speaks here of evils, not confined to any particular place or country, or as restricted to any particular time, but as existing “under the sun,” that is, upon the whole earth. Further, when Solomon says : “I saw under the sun,” it does by no means follow that he meant as having actually seen it with his own eyes, for the Hebrews, like other people, use the verb *to see* sometimes in reference to what we perceive by means of *hearing* ; as for example, Gen. xlii. 1, “And Jacob saw that there was corn in Egypt,” but Jacob did not see it himself, he only heard of it, hence he says in verse 2, “Behold I have heard that there is corn in Egypt.”

When we pass on to what Solomon says in respect to despotic oppression, ch. iv. 1, we find that there also he uses similar language :

“And again I saw all the oppressions that *are* done under the sun : and beheld the tears of the oppressed, and they had no comforter ; and from the hand of their oppressors *there was* violence ; and they had no consoler.”

Here again Solomon speaks of *oppression* as existing upon earth, and not in reference to any particular place or country, and both sacred and secular history amply testify to the truth of the statement. But according to 1 Kings, xii. 4, there was much oppression even in Solomon's time. During his reign, too, there was a change of dynasty in Egypt. The Pharaoh king of Egypt, whose daughter Solomon had married, belonged to the twenty-first dynasty, under whose reign the country seems to have fallen into anarchy, whilst Shishak, (or Shashank, according to the hieroglyphic inscriptions,) to whom Jeroboam fled from the pursuit of Solomon, was the first king of the twenty-second dynasty. This will account for how it happened that Jeroboam found an asylum in Egypt, which would hardly have been afforded to him by the father-in-law of Solomon.

When we come to examine what Solomon says in regard to incompetent kings and a riotous court, we find the language he uses as applicable now as it was in bygone days :

“Woe to thee, O land, when thy king *is* a child, and the princes eat (*i. e.*, fare sumptuously) in the morning.

Happy art thou, O land, when thy king is a noble\*, and thy princes eat at the *right* time, for strength, and not for drunkenness.—(ch. x. 16, 17.)”

The word נָעַר (*na-ar*), employed in the above passage, does not only denote a *child*, or *boy*, but is also sometimes used in the sense of *lad*, or *young man*. Thus, in Genesis xxxvii. 2, Joseph is called a נָעַר (*na-ar*), though he was then “seventeen years old.” Solomon evidently uses the word here to express perfect *incompetence*, a weak-minded person, who performs childish acts, who has no judgment of his own, and is easily influenced by others.

“And the princes eat in the morning;” the verb אָכַל (*achal*) is not used here in its ordinary sense merely *to eat*, for that would imply that it was wrong to take breakfast, but is used here rather in the sense of *to feast*, or at least, to eat merely for the sake of eating.

To feast in the morning was considered by the ancients an act of dissipation, hence Isaiah inveighs against such an indulgence :

“Woe unto them, who rise early in the morning, *that* they may follow strong drink.”—(Isra. v. 2.)

The elevation of fools and mean persons into important offices, whilst the rich and princes are occupying low positions, is also spoken of in such a manner as implying that such occurrences are quite common, and not confined to a particular period or country.

“Folly is set in many high places, and the rich sit in lowness. (*i. e.*, low places.)

I have seen servants upon horses; and princes like servants walking on foot.”—(ch. v. 6, 7.)

“Folly” is here personified as often occupying many high and honourable positions, whilst “the rich” are frequently found in very humble stations. By the “rich” we must, however, not understand *the rich in wealth*, but rather *the rich in knowledge*, for it stands here in opposition to “*folly*.” Besides, it is by no means uncommon to ascribe to *the rich* a certain amount of *shrewdness* and *wisdom* by which they obtained their riches.

It will now be seen, that the passages which we have been considering do not present any difficulty in ascribing the authorship of the book to Solomon. It is, however, not so much upon the arguments founded upon these passages, as upon the

\* When thy king is a noble,” *i. e.*, noble minded, noble in disposition as well as noble by birth, it is with this accessory signification that the term בֶּן חֹרִים (*ben chorim*) *noble* is evidently here used.

character of the language employed in the book, that the advocates for a later origin chiefly depend in establishing their theory. Indeed it may be safely asserted that had it not been for this obstacle, the opponents to the Solomonic authorship would be comparatively insignificant in number. No one capable of forming an opinion on the subject will deny, that in certain passages the language presents some difficulty in accounting for its presence in a work purporting to be written in an age when one would expect to find the language in its purest state, an age not unaptly called *the golden age* of Hebrew literature. At the same time, however, every unbiassed inquirer will also have to admit, that the foreign element which many critics imagined to have discovered has been greatly exaggerated. The Greekisms, for instance, which Zirkle and Schmidt supposed they had discovered, not having been seen by any other critic, have now been abandoned. The same has been the case with the Rabbinisms, which some few writers thought they had found. There remain, therefore, only the Chaldaisms to be accounted for; and these, as Dr. Herzfeld, in his "*Koheleth übersetzt und erläutert*," (*i. e.*, Ecclesiastes translated and explained,) has justly observed, require to be greatly sifted. Indeed, according to this eminent Rabbi, there are only between eight or ten Chaldaisms, and between twelve and fifteen young words, which he very properly considers not sufficient to disprove the Solomonic authorship, for we could suppose that Solomon in such a philosophical work may not have found the pure Hebrew language sufficient, and had therefore recourse to the sister dialect, the Chaldee. Preston supposes "that many of the forms which we call Aramaic, may have belonged to the period of pure Hebrew, though they have not come down to us in any extant writings, and so far as they are foreign to the Hebrew of that time, Solomon may have learned them from his strange wives, or from men who came as ambassadors from other countries.—(*Preston Eccl.*, p. 7.) If this supposition of Preston could be relied on, it would at once remove the chief obstacle in the way to regarding Solomon as the author of the book.

There can be no doubt that modern critics in their search for Chaldaisms, in a most unaccountable way, have mistaken Hebrew for Chaldee forms. In ch. 1, 2, for example, the form  $\text{הַבֵּל}$  (*havel*) has been taken as a Chaldee form, where, in reality, it may be regarded merely as a *construct* form of  $\text{הֶבֶל}$  (*hevel*) *vanity*, for although *Segoleth* nouns as a rule undergo no change in passing into the *construct* state, yet there are quite a number of exceptions to this rule, as every Hebrew scholar must

be well aware of. Thus, for example, שֶׁגֶר (*sheger*) a *fœtus* construct שֶׁגֶר (*shegar*) (Deut. viii. 13; xxviii. 18—חֶדֶר (*cheder*) a *chamber*, const. חֲדָר (*chadar*) (II Sam. iv. 7,) and other similar examples might be adduced. Upon what reasonable grounds then, I would ask, is the form הַיָּבֵל (*havel*) in Ecclesiastes to be regarded as a Chaldaism, whilst similar forms in the very earliest books are permitted to pass as pure Hebrew forms?

No less arbitrary is the assumption that nouns ending in ךַּ (*an*) ון (*on*) or ות (*uth*) as עֲנָוֶן (*inyan*) an *affair* or *thing*. (Ed. ii. 26,) יִתְרוֹן (*yithron*) *profit*, (ch. i. 3,) סִכְלֻת (*sichluth*) *folly*, (ch. ii. 3,) are of a much later origin, having younger Hebrew forms. If it could be satisfactorily established that those endings, especially belong to the younger Hebrew, then all the books of the Old Testament without a single exception, must share the same fate as the book of Ecclesiastes, for these forms are of common occurrence in all the books. Not to take up much space, we will only give two examples of each from the earliest books, שְׁלֹחַן (*schulchan*) a *table* Exod. xxv. 23,) קֶרְבָּן (*Korban*) an *offering*, (Lev. i. 2,) רִישׁוֹן (*rishon*) *first*, (Gen. xxii. 18,) שִׁמְעוֹן (*Shimon*) *Simeon* (Gen. xxix. 33,) דְּמוּת (*demuth*) *likeness* (Gen. i. 26,) אֵלְמָנוּתָהּ (*almanuth*) *her widowhood*.—(Gen. xxxviii. 14.

The frequent occurrence of שֶׁ (*she*) the fragment of the relative pronoun אֲשֶׁר (*asher*) *which*, in Ecclesiastes, has also been brought forward as a proof of the later origin of the book. But we find this fragment already employed several times in Judges, as v. 7; vi. 17: vii. 12; Ps. cxlvi. 5. In the Song of Solomon it is almost exclusively employed, which seems to indicate that the royal author was rather partial to its use. The reason why it is not found in the Proverbs may be accounted for, by the *relative pronoun* not being often used in that book. The fact, however, that the fragment שֶׁ nowhere entirely supplanted the full form אֲשֶׁר (*asher*) clearly indicates that the former was only used for some rhetorical purpose, probably for euphony, in order to produce roundness of expression. This is evidently the reason for its use in Ps. cxlvi., where the fragment שֶׁ (*she*) occurs twice, namely verses 3, 5, and the full form אֲשֶׁר (*asher*) once, namely verse 6. On referring to the original, it will at once be perceived that in verses 3, 5, the *fragment* affords a far more euphonic reading than the *full form* would do, whilst in verse 6 the *full form* decidedly lends smoothness to the sentence.

It must necessarily often prove a futile attempt in our endeavouring in all cases to discover the reason for the use of peculiar phraseology employed by the sacred writers. They wrote in their native language, and when it still was a living tongue. To us the Hebrew is a foreign and dead language. We know, as a fact, that critics and interpreters are very often not agreed on the meaning of words. As an illustration of the difficulty that presents itself sometimes in explaining *a peculiar phraseology*, we may instance the expression *חיתו ארץ* (*chayetho erts*), (Gen. i. 24,) which literally translated would read, "his beasts of the earth," but which would not make sense: it must be rendered, "the beasts of the earth." How, then, is the form of the word *חיתו* (*chayetho*) to be explained. If the first chapter of Genesis were written in poetry in that case, there would be no difficulty in regarding the form of the word as *a poetical construct*, but we have in the chapter nothing but the simplest prose composition, and a poetical form is, therefore, altogether out of place. Some critics have, indeed, supposed that inasmuch as God is speaking in that verse, the sacred writer, therefore, employed the more dignified language; this may possibly be the case. At any rate, it is the only attempt at the solution that we at present know of that can be made. But then, it may fairly be asked, why should this *dignified language* just be employed in that place, and not in any other passage in the chapter where God is represented likewise to speak? This question, we do not hesitate to say, could only be answered by the author himself, who, no doubt, had a reason for using that form in that particular place, which we are at present unable to define.

As another example of the great difficulty that sometimes exists in accounting for the employment of words, we may instance the use of *אלהים* (*Elohim*) GOD, in some portions of Scripture, and *יהוה* (*Yehovah*) *Jehovah* in others, whilst in others again, *יהוה אלהים* (*Yehovah Elohim*), LORD God is employed.

The use of the different names of the Deity has been laid hold of by the rationalistic school to kindle a flame, wherewith is sought to consume the authenticity of the whole of the Old Testament. It has given rise to a controversy which has shaken Germany to its very centre, and soon made its effects to be felt also throughout Europe, and to some extent even in America. It has produced a literature *per se*.

In endeavouring to account for the use of the different names of the Deity, the most extravagant theories have been advanced. It is strenuously maintained by these rationalistic writers, that the occurrence of the different names of the Deity in portions

of the Pentateuch indicate that these portions were written by different authors, so that Moses in reality had nothing whatever to do with the composition of the five books of Moses. But as by whom they were written, or the precise time when they were composed, they are far from being agreed among themselves. But, it so happens, that in very many instances there is not the slightest difficulty in assigning a reason why the sacred writer employed one name in preference to the other, and hence, we may safely conclude, that in other passages where the reason for their use is not quite so obvious to us at present, the sacred writer was also guided in his choice by some existing cause.

As the Elohistic and the Jehovistic controversy now takes such a prominent part in the Old Testament exegesis, it will be our duty in a future number to deal more fully with this subject; we will then, we hope, be able to point out to the reader in a satisfactory manner, the utter fallacy of, not to say absurdity, of the *document theory*, which has, within this century, attracted so much attention, and has been productive of unspeakable evil in the religious world. We have here merely alluded to it, to show that the five books of Moses fare no better at the hands of our modern critics than the book of Ecclesiastes does.

So far, however, we have only examined the arguments that are brought forward against the Solomonic authorship; let us, in the next place, see what may be advanced in favour of it.

In the first place then, we may observe that whatever doubt there might exist as to who is to be understood by the appellation קהלת (*Koheleth*) *preacher* in the first verse, is at once removed by the following explanatory statements that he was "the son of David" and "king in Jerusalem," and hence can be no other than Solomon. This is further confirmed by the statement in ch. i. 12, "I (*Koheleth*) *preacher* have been king over Israel in Jerusalem." Here then, we have a positive declaration pitted against the vague assertion that the book was composed by some unknown person, at some equally unknown period, for, as already stated, the time assigned for its composition by different writers extends over 300 years. Again, it is quite certain, that as much as the book was admitted among the canonical books it must have been written by an inspired writer, what reason could the author have had to write under an assumed name, and not in his own as all the other inspired writers did? The opponents to the Solomonic authorship ought to have furnished at least some plausible answer to this question. Dr. Delitzsch observes: "As the author of the *Wisdom of Solomon* openly gives himself out to be an Alex-



andrian, who makes Solomon his organ, so the author of the book of Koheleth is so little concerned purposely to veil the fiction of the Solomon discourse, in which he clothes his own peculiar life experiences, that he rather in diverse ways discovers himself as one and the same person with the *Solomo redivivus* here presenting himself."—(*Com. on the Cant. and Eccl.* p. 208.) With all due deference to the learned commentator, we must say that the "Wisdom of Solomon" is no parallel case to "Ecclesiastes." In the former book not the slightest hint is given who the author is, and all that can be said on this point with any degree of probability is, that it was written by an Alexandrian Jew. It is quite evident, also, from the citations of the prophets Isaiah and Jeremiah that the author had no wish to pass it off as the composition of Solomon, and probably merely gave it that title to indicate the great importance of its teaching. We frequently speak of a saying, that it is worthy of an Aristotle or a Plato, or Socrates, to indicate the importance we attach to it. At the time when the authors of the books of the "Wisdom of Solomon" and "Ecclesiasticus" lived the learned of the Jewish nation devoted especially much attention to illustrate WISDOM from the Holy Scriptures as the only true and safe guide by which the actions of man should be shaped. "All wisdom," says Sirach, "cometh from the Lord, and is with him for ever. The root of wisdom is to fear the Lord, and the branches thereof are long life."—(*Ecclesiasticus* i. 1, 2.) The distinct declarations in ch. i. 1, 12, appear to me clearly to indicate that Solomon was the real author of Ecclesiastes.

In the second place, there are passages in the book which evidently refer to actual occurrences in the life of Solomon, and harmonize with the history given of him in 1 Kings. As for example, Eccl. i. 16: "I communed with my own heart, saying: Behold I have obtained great wisdom and added *thereto* above any *one* that was before me over Jerusalem; and my heart has seen wisdom and knowledge." The expression, "I have obtained great wisdom," refers to his supernatural endowment with wisdom mentioned in 1 Kings iii. 12: "Behold I have given thee a wise and understanding heart; so that there was none like thee before thee, neither after thee shall any arise like thee." See, also ch. iv. 30. The expression, "and added thereto," refers to his increase in wisdom by study and research. There exists great difficulty in rendering *הגדלתי והוספתי חכמה* (*higdalti wehosaphthi chochmah*.) into good English, and still bring out the full force of the two verbs before the noun. In the English version it is freely rendered, "I am come to great estate, and have gotten more wisdom:" but this rendering does not convey

the meaning of the original, both verbs refer to "wisdom." Delitzsch has rendered, "I have gained great and always greater wisdom; but this rendering implies that all the wisdom which Solomon possessed was gained by his own exertion, and leaves his divinely endowed wisdom altogether out of the question. The literal rendering of the verb *והוֹסַפְתִּי* (*wehosphiti*), undoubtedly is, "and I have added," *i. e.*, to that which had been bestowed upon him. The difficulty of properly rendering the two verbs has led to the passage being generally freely translated: "Behold I have obtained more wisdom than any one who was before me over Jerusalem." So Rabbi Herzfeld, and many others. In order to bring out the full force of the two verbs I have, in my rendering above, translated one of the verbs before the noun and the other after it, and supplied *thereto*.

It has been urged that the expression, "above any *one* that was before me over Jerusalem," indicates that the author of the book must have lived at a much later period who had a long list of kings behind him; that Solomon himself could not have consistently said so, since he had only one predecessor, namely, his father David, who for the first time completely subdued Jerusalem.—(See 2 Sam. v. 7.) But surely there is nothing in the language to imply that Solomon merely refers to kings of his own nation. There had been reigning in Jerusalem Canaanitish kings before the Israelites obtained possession of the Holy Land. (See Josh. x. 1.) Nay even in the time of the patriarch Abraham, Melchizedek, who befriended the patriarch, is called king of Salem.—Gen. xiv. 18.) It is supposed that Melchizedek, founded it about 2023 B. C., and called its name Salem, *i. e.*, *peace*. A century afterwards it was captured by the Jebusites, who constructed a citadel on Mount Zion, and they called the city Jebus. But when David finally expelled the Jebusites, and made it the capital of his kingdom, he again restored the old name and called it Jerusalem, *i. e.*, *possession of peace*, or, according to some critics, *dwelling of peace*. Seeing then that from very ancient times kings had resided in Jerusalem, Solomon could consistently use the expression, "above any *one* that was before me."

Again, ch. ii. 8, we read, "I gathered me also silver and gold, and peculiar treasure of kings and of countries." This perfectly agrees with what is said of Solomon, 1 Kings ix. 28: "And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, *i. e.*, \$11,407,500. See also ch. x. 10 to 25. In verse 14 it is distinctly stated: "And the weight of the gold that came to Solomon in one year was six hundred and sixty-six talents of gold," *i. e.* \$18,231,750. And in verse

23, it is summed up, "And king Solomon exceeded all the kings of the earth for riches and for wisdom." The reader will observe, not the kings of Jerusalem only, but "all the kings of the earth."

We may, in the next place, turn to Eccl. vii. 26: "And I found more bitter than death the woman, because she is *like* hunting nets, and her heart is *like* snares, her hands are bands: whoso pleaseth God shall escape from her; but the sinner is caught by her." This is not language such as an imaginary Solomon would employ, but of a man who speaks from actual experience, and we need only turn to 1 Kings, xi. 3 to 12, and we will there find a full explanation of the strong language employed in the above verse. It must, however, not be supposed that this harsh language was intended to apply to women in general; the history of the Israelites furnish many examples of good and noble women. "And I found more bitter than death," clearly shows that he has reference to his own experience, and that he refers to his many wives and concubines, who obtained such mastery over him as to turn "his heart after other gods," and cause him to do evil in the sight of God, in consequence of which the greater portion of his kingdom was afterwards to be taken from his son Rehoboam. And although Solomon was told that this affliction, for his father David's sake, would not come upon his house in his life time, yet we can readily understand when the aged king began to reflect upon the enormity of his conduct, and that it was all owing to his weakness in permitting himself to be led astray by the strange women of his court, that brought such dreadful punishment upon his house, his remorse must have been profound, and his grief intense; and no wonder that he should have given vent to his feelings in such strong language as is contained in the above verse.

There are many other passages in the book which evidently refer to actions of Solomon and occurrences in his reign, and therefore are full of import as uttered by himself, but would be perfectly meaningless if coming from the mouth of a merely *visionary* Solomon.

Thirdly, as we have already stated, tradition and all Rabinic and Patristic writers ascribe the book to Solomon. Even Renan regards the book to be an old Solomonic work, though it may have been revised by a more recent hand. ("*Histoire des Langues Sémetiques.*")

The Jews held the book in such high esteem, and regarded it of such importance, that it was incorporated into their *Liturgy*, and directed it to be read on the first day of the Feast of Tabernacles.

Fourthly, the few foreign words which occur in the book,

and upon which the adverse writers lay so much stress as positively indicating it to be "the product of the post-exilian period," do not in themselves furnish sufficient data by which the age of such an ancient book could, with any certainty, be fixed. It is impossible for us, at this distance of time, to form the slightest idea at what period these foreign words may have been adopted, or to what extent they may have been used when the Hebrew was still a spoken language. Had not so many of the ancient Hebrew works been lost, we might probably gather from them more information on this point. It is by no means a strange thing, that with the extension of intercourse with foreign countries, words should be adopted from one language into another. We received the word *damask* with the rich silk stuff that was originally made at Damascus; and now we use the word *damask*, even as a verb, in speaking of decorative silk or other materials with raised flowers. The English language furnishes many other examples of this kind. Now, we have already seen that in the reign of Solomon Sanscrit and Malabar words found their way into the Hebrew language through commerce carried on with India (see Introduction, p. 36), and why should not, in a similar manner, some words be adopted from languages spoken in neighbouring countries? But let us for a moment look at a few of those foreign words which seem to form such an obstacle in the way to the Solomonic authorship of the book.

The first we shall notice is the word\* פֶּרֶדֶס (*pardes*) a *pleasure garden* or *park*. (Ecl. ii, 5.) Solomon used the word already in Cant. iv. 13. The Persians employed this word to designate, by it, the *pleasure grounds* or *parks* which surround the royal palaces, and it is maintained that the Hebrews borrowed it from them. Now, take it for granted that such was really the case, where is the difficulty in supposing that Solomon, in constructing for himself such *pleasure grounds*, very probably in imitation or after the design of the famous *fairy grounds* of the Persian monarchs, should, at the same time also, have adopted the name. It is precisely the way we have obtained the word *boulevard*. The word had evidently found its way also into the Greek at a very early period, for Xenophon, the historian and philosopher (born 445 B. C.) uses the word apparently as one which is already firmly established in the language. From the Greek word παράδεισος we have our word *Paradise*. But what ground is there to believe that the

\* In the English version, in Ecl. ii, 5, and Song of Solomon iv, 13, פֶּרֶדֶס (*pardes*) is rendered by "orchard," and in Neh. ii, 8, by "forest." The word, however, denotes an ornamental garden or park planted with ornamental trees and exotics, which would include choice fruit trees, such as the pomegranate, the lemon, and orange trees, &c.

word is a foreign word? Surely there is nothing in the form of the word to mark it as such; and though we may not be able to trace its derivation to any existing Hebrew root, the same is the case with many other Hebrew words, the roots of which having become obsolete. But whether the word is a proper Hebrew one or not, it does in no way affect the Solomonic authorship.

The word פִּתְגָם (*pithgam*), *decree* or *sentence*, occurs only in the Hebrew writings in Eccl. viii. 11, and Esth. i. 20, but is much used in all the East, hence very often met with in the Chaldee and Syriac writings. It is generally supposed to be merely a modified form of the Persian word *paygham*, a *message* or *report*; hence, in the Chaldee and Syriac, it is often used in the sense of a *letter* or *epistle*. In these two languages the word is of such common use, that I doubt very much its Persian origin, to say nothing of its altered form. We can readily understand that Solomon, by his constant intercourse with foreign ambassadors and frequent correspondence with other courts, would become familiar with foreign terms. In Eccl. viii. 2, the word is employed as a *law term*. "Because *sentence* against the work of the wicked is not quickly executed, therefore the hearts of the children of men is full within them to do evil." Now, it is a common practice among all nations to employ for convenience foreign expressions for *law terms*, and it is therefore quite probable that the word פִּתְגָם (*pithgam*) in the above passage was adopted as such from the Chaldeans.

The word מְדִינָה (*medinah*) a *province*, a *region*, which occurs in Eccl. ii. 8, is also brought forward as a proof of the late origin of the book. If, however, asked what constitutes the proof, the only reply that could be given is, that the word occurs in Esther, Daniel, Ezra, and Nehemiah, and, therefore, Ecclesiastes must be contemporaneous with these books. But this proves nothing more than that it was more commonly used by the later than the earlier writers, it does not prove a later origin. For my part, I have not the slightest doubt on my mind but that the word is originally Hebrew, and that it passed from the Hebrew into the Chaldee and Syriac. It is Hebrew in *form* as well as in *derivation*, this will be admitted by all who are capable of expressing an opinion. Every careful reader of the Old Testament in the original must have discovered that there are many words which occur only *once*, *twice*, or *three* times; it would, however, be arbitrary to conclude from this that they were not commonly used when the language was still spoken, or that those words did not occur in Hebrew writings, which, unfortunately, have been lost. Thus, for example, the word שְׂמִיץ (*shemets*), a *whisper* or *pass-*

*ing sound*, occurs only in Job iv, 12 ; xxvi, 4, and is not met with in any writing again until it makes its appearance after a lapse of many centuries in the Talmud. This conclusively shows that the word still existed in the language during all this long interval, and no doubt was employed in ordinary conversation, and very probably also in the extinct Hebrew writing. Again, the verb גוד (*gud*) to press upon any one, to invade occurs in Gen. xlix. 19, and is not met with again until we come to Habakkuk, where it occurs in ch. iii. 15. Now, will it be said that the verb fell in entire disuse after the patriarch Jacob had employed it, and that the prophet Habakkuk, about 1300 years afterwards (according to Hale's chronological table), again called it into existence? Such a supposition would be simply absurd. Far more reasonable is it to consider the verb to have held its place in the language, and that other sacred writers in other places merely used the synonymous verb גדר (*gadad*) to press upon, instead of it, though in ordinary conversation, or writings now extinct, the former verb may have been commonly employed. Many more similar examples might be adduced, but the two are sufficient to illustrate that a word occurring only once or a few times in the Old Testament is no proof of its not having been in common use.

Some of the arguments brought forward by modern critics against the genuineness of some of the books of the Old Testament seem, at first sight, to all appearance, very plausible and consistent ; but when they are more carefully looked into their shallowness, if not inconsistency, becomes at once apparent. We have an instance of this in one of the arguments brought forward in favour of the late origin of the Book of Ecclesiastes. It is argued, inasmuch as the word מדינה (*medinah*), a province, occurs only in Ecclesiastes and in the later books, Esther, Daniel, &c., therefore the former must be contemporaneous with the later books. We take it for granted that our adverse critics do not mean this as an exceptional rule of criticism, merely to hold good in this case. We will therefore apply the same rule to the two Hebrew words which we have above adduced, and the result will be found to be somewhat ludicrous. The word שמץ (*shemets*), a whisper, occurs only in Job and the Talmud, therefore the origin of the Book of Job must be referred to the time when that great Rabbinic work, the Talmud, was produced, that is, somewhere between 365 and 427 A. D. We may next apply the same rule to the other word, the verb גוד (*gud*), to press upon, is only used by the patriarch Jacob and the prophet Habakkuk, therefore, either Jacob must have been contemporaneous with Habakkuk, or Habakkuk with Jacob.

From the foregoing brief remarks it will be seen that the few foreign words in Ecclesiastes place no obstacles in the way to ascribing the authorship of the book to Solomon; and even if the number were greater than they really are, the obstacle would not be insurmountable.

Some of my readers will probably find these philological discussions not very interesting; but as the character of the language in the book is brought forward as the chief argument against the Solomonic authorship, it was impossible to pass it by unnoticed. It will be readily admitted that the space and time devoted to the defence of the authorship of a Biblical book is well spent.

Some, too, may probably regard it as presumptuous on my part to endeavour to vindicate the Solomonic authorship against such an array of both orthodox and heterodox writers who maintained the contrary. It is, however, not because I by any means underrate their scholarship, or lightly esteem their opinions, but rather from a firm belief that the internal evidence of the book in favour of the Solomonic authorship far outweighs the arguments that are advanced against it. And in this belief I am not only sustained by all Patristic and most Rabbinic writers, but also by many eminent modern critics and men of great learning, as Deveux, Carpzov, Mendlesohn, Van der Palm, Preston, H. A. Hahn, J. D. Michaelis, F. DeRougement, Welte, Schelling, Dr. Graves, Prof. Taylor Lewis, of Schenectady, and a host of others. Clovius assures us that the true reason why Grotius would not allow Solomon to be the author of it is, that it speaks too clearly and precisely for his time of the universal judgment, and eternal life; but these are truths established before Solomon, in the Pentateuch, Job, and Psalms. And Mr. Holden observes: "It would be injudicious, it would be dangerous, it would be irreligious, to desert this combined testimony, (that Solomon wrote the book,) for bold, ingenious conjecture.

According to the opinion of some of the ancient Rabbinic writers, the Song of Solomon was written whilst the king was yet in the full enjoyment of youth; the Book of Proverbs, in more advanced years; and the book of Ecclesiastes in his old age, at the close of his magnificent career, after he had been brought to repentance for his awful apostacy from God. Whether this opinion is correct as regards all these works or not, certain it is that the Book of Ecclesiastes was written at the very close of his life, when the splendour of his court, the accumulated wealth, and favourite pursuits, in fact everything which once afforded enjoyment, possessed no longer any charm for him. It is distinctly stated, 1 Kings, xi. 4, that it was "when Solomon was old *that* his wives turned away his heart

after other gods?" and it was only after he had heartily repented of this apostacy from God that he could have given expression to a sentiment so pregnant with piety as that contained in the two last verses of the book.

As the teaching of the Book of Ecclesiastes enters the domain of philosophy, it is not only difficult to translate, but some portions are also difficult to explain. Hence some writers have erroneously interpreted passages as savouring of irreligion, and others as savouring of immorality. But, when those passages are rightly interpreted, they will be found not to express the sentiments of Solomon, but the false opinions of others, whom he personates in order that he may confute them. The two last verses form a complete answer to such frivolous charges. Mr. Holden, in his "Attempt to illustrate the Book of Ecclesiastes," has divided the book into two principal parts. The first, which extends to the tenth verse of the sixth chapter, he considers as taken up in demonstrating the vanity of all earthly conditions, occupations, and pleasures; and the second part, which includes the remainder of the book, as occupied in eulogizing WISDOM, and describing its nature, its excellence, and its beneficial effects.—(*Preliminary Discourse*, p. 65.)

#### THE SONG OF SOLOMON.

The Song of Solomon is, in Hebrew, very appropriately entitled שִׁיר הַשִּׁירִים (*shir hash-shirim*) literally, *The Song of Songs*, i. e., the most exquisite or most excellent song. Its great poetical merit, its depth of thought and richness of sentiment, render this name highly appropriate. In perusing this beautiful literary gem, we feel ourselves transported as it were into fairy land, with silvery fountains and rippling rivulets, with mountains of myrrh and hills of frankincense, with blooming gardens and fruitful orchards, with an azure sky and balmy breeze, where the fleet roe and young hart gambol upon the mountain of spices, and where the woods resound with the carol of birds and the cooing of the turtle dove.

There exists a diversity of opinion among commentators as to what gave rise to this Song, but the supposition advanced by Origen, in "the Preface" to his Commentary on the book, namely, that it is an *epithalanium*, or marriage song, is unquestionably the most plausible. This opinion has been adopted by many learned divines, and among them by the learned Bishop Lowth, who remarks: "'The Song of Songs,' for so it is called, either on account of the excellence of the subject or of the composition, is an epithalanium or nuptial dialogue, or rather, if we may be allowed to give it a title more agreeable to the genius of the Hebrews, a Song of Loves. Such is the



title of Psalm xlv. It is expressive of the utmost fervour as well as delicacy of passion; it is instinct with all the spirit and sweetness of affection. The principal characters are Solomon and his bride, who are represented as speaking both in dialogue and soliloquy, when accidentally separated. Virgins, also, the companions of the bride, are introduced, who seem to be constantly on the stage, and bear a part in the dialogues. Mention is also made of young men, friends of the bridegroom, but they are mute persons. This is exactly conformable to the manners of the Hebrews, who had always a number of companions to the bridegroom, thirty of whom were present in honour of Samson, at his nuptial feast.—(Judg. xiv. 2.) In the New Testament, according to the Hebrew idiom, they are called children or sons of the bridechamber. There, too, we find virgins who went forth to meet the bridegroom, and conduct him home; which circumstances indicate that this poem is founded on the nuptial rites of the Hebrews, and is expressive of the forms or ceremonial of their marriage.”

It has been a very common opinion, especially among the English commentators, that Solomon composed the Song on the occasion of his marriage with Pharaoh's daughter. In Matthew's Bible we even find the heading, “Solomon made this ballad or song by himself and his wife, the daughter of Pharaoh.” This opinion has now, however, been almost altogether abandoned by writers belonging to the different schools of thought, and who hold, on the contrary, that the *bride* was a rustic maiden with whose beauty and noble soul the king became enamoured, had her brought to his palace, and raised her to the rank of a queen.

Any one reading the book carefully must at once perceive that it contains many passages which are not applicable to a princess cradled in luxury, and brought up among the gayeties, frivolities, and the pomp of an Egyptian court, but rather portray a maiden of humble birth, one who delights to roam about her native fields, loves to hear the sweet carol of birds, and is charmed with the blooming trees and flowering shrubs. Her dark complexion is no distinctive mark of race, but is caused by her occupation in the open fields.

“Do not gaze at me because I am dusky,  
Because the sun has scorched me;  
My mother's sons were angry with me,  
They made me a keeper of the vineyards;  
Mine own vineyard I have not kept.”

Ch. i. 6.

In order to make this passage applicable to Pharaoh's daughter, some very extravagant interpretations have been given of it. Calmet, in his “Dictionary of the Bible,” under the article “Canticles,” gives a translation of the Song, in which he

translates the fourth line of the above passage, "They appointed me inspectress of the fruit trees (orchards);" and in a note gives the following explanation: "This, we imagine, is somewhat analogous to our office of ranger of a royal park, an office of some dignity, and of more emolument; it is bestowed on individuals of noble families among ourselves, and is sometimes held by females of the most exalted rank, as the Princess Sophia, of Gloucester, who is ranger of a part of Bagshot Park; the Princess of Wales, who was ranger of Greenwich Park, &c., and the office is consistent even with royal dignity. This lady, then, was appointed ranger—governess, directress—of these plantations, which seems to have been perfectly agreeable to her natural taste and disposition, although she alludes, with great modesty, to her exposure to the sun's rays." Before such an interpretation can be adopted, it would require some evidence that such an office as "ranger or governess of plantations" existed in those days; and even if this could be satisfactorily proved, it is, altogether unlikely that such an office would be held in eastern countries by *a lady*. But further, the language in the passage clearly indicates that *the maiden* was made a "keeper of the vineyards," not for *honour*, but out of spite, for her brothers were "angry" with her, and that the duties imposed upon her were so onerous that she could not find time to attend to the vineyard which was under her special care.

It would appear from the language employed in the passage, as well as from the circumstance, that whilst her mother, brothers, and sisters are mentioned, her *father* is not as much as alluded to in the Song, that he must have been dead, that her mother married again, and that her brothers were only step-brothers, which will in a measure explain the unbrotherly conduct towards their sister. It will be seen that she does not call them *my brothers*, but "my mother's sons." Now, according to the usage of the Hebrew language, when "mother's sons" stands in parallel with "brothers," then both expressions have the same meaning, as, for example, Gen. xxviii. 29 :

"Be lord over thy brothers, and let thy mother's sons bow down unto thee."

But if "mother's sons" stands by itself, as in the passage under consideration, the relationship by one of the parents is only indicated by it.

In ch. vii. 12, 13, the rustic maiden earnestly longs to get away from the bustle of the city and the restraints of court life, and return to the quiet peaceful life, and the charms of the open country.

“Come, my beloved, let us go into the country,  
 Let us lodge in the hamlets.  
 We will rise early to go into the vineyards;  
 We will see whether the vine has sprouted,  
 Whether the blossoms have opened,  
 Whether the pomegranate flourishes:  
 There will I give thee my love.”

A princess, accustomed to the gayeties of an Eastern court and its magnificent surroundings, would hardly give vent to such language as is contained in the above passage.

There are many other indications in the Song, which clearly prove the *bride* to have been of humble birth, and not a princess.

“From ch. vii. 1 (Engl. vers., ch. vi, 13), we learn that the maiden’s name was “Shulamith.”

“Come back, come back **השׁוֹלְמִית** O Shulamith;  
 Come back, come back, that we may look on thee.”

It is questioned whether “Shulamith” is the proper name of the maiden, or whether she was so called as coming from *Shulem*, a country town in the tribe of Issachar. Gesenius favours the latter on account of the *article* with the name. But this in itself would be no objection, as the *article* is used in Hebrew to express the *vocative* also, and we have accordingly rendered it in that manner in the above passage. In the Vulgate it is rendered *pacifica*, which is the meaning of the name. The prevailing opinion among commentators undoubtedly is in favour of its being a name of descent, and that Shulamith is merely another form for Shunammith, mentioned in 1 Kings i. 3, where the beautiful maiden Abishag, who was brought to King David, is called **השׁוֹנְמִית** *the Shunammite*,” she having been brought from the country town Shunem. In this place resided also the hospitable woman who showed kindness to Elisha whenever he came that way. (See 2 Kings iv. 8.) According to Eusebius it was about five miles south of Mount Tabor, and was also called Shulem. We have already given examples of Scriptural names of places and persons assuming different forms, there can therefore be no objection in regarding Shulem and Shunem as merely different forms of the name of the place where the Shulamith came from. Indeed, the **נ** (*n*) may have been designedly changed into **ל** (*l*) by Solomon himself, in order to make it resemble his name both in form and signification, which in Hebrew is **שְׁלֹמֹה** (*Shelomoh*), and denotes *peaceful*.

Much ingenuity has been displayed by some writers in their endeavours to reduce the Song into the form of a *drama*, and, as usual, the wildest conjectures have been freely indulged in. Unanimity of opinion is as little to be thought of on this

subject as it is in most Biblical subjects treated on by the modern school of criticism. E. F. Friedrich maintains that "it is the oldest theatrical piece extant;" an opinion, no matter how absurd, requires only to be announced, and it is sure to find some followers. Thus, Renan holds that it has actually been sung and acted like an opera. (See *Cantique des Cantiques*, p. 83.) Ewald, and some other critics, also think that it was represented on the stage. There is not the slightest trace that the *theatre* had any existence among the ancient Hebrews, and certainly did not originate among them. The first attempt in dramatic composition was made by Alexandrian Jews.

Again, many commentators regard the Song to be a *dramatic pastoral*, though not intended to be performed, but are far from being unanimous as to the number of acts and scenes it contains. Delitzsch, and some others, arrange it into six acts, each having two scenes; while Ewald, Zöckler, and others, make only five acts, which they divide into from twelve to fifteen scenes. E. F. Friederich contents himself with four acts, with eight scenes, whilst Hofmann can only discover three acts of about equal length. Now the very fact that such different opinions prevail among these writers, shows that they had no sure basis to go upon, and that all is mere conjecture, for they certainly cannot all be right. The Song contains only eight chapters, and there is nothing in the arrangement of the chapters in the original different from any of the other sacred books that would lead to the supposition of its being written in dramatic style. We have already stated *the theatre* was unknown among the ancient Hebrews, and it is acknowledged by Delitzsch himself that "Jewish poetry attempted the drama only after it began in Alexandrianism to emulate Greece."—(Song of Solomon, p. 9.) It is not likely, therefore, that Solomon would adopt a style of composition in a writing of such highly mystical import, which is altogether foreign to his time and people. None of the Rabbinic writers, that I am aware of, has regarded the Song as a dramatic composition.

There are many writers who regard the Song to be *an idyl*, or a number of idyls forming one whole. Among those holding this opinion are Bishop Patric, Mason Good, Sir William Jones, Fry, and Noyes. Bossuet, Williams, Percy, and Taylor, suppose that the Song was designed to be sung during the seven days that the marriage feast lasted, and accordingly they divided it into seven portions. We have already stated that there is not the slightest indication of such a division in the book; and the best proof of this is, that these writers differ in their divisions among themselves. Here is a specimen of their arrangements:

## BASSUET.

1st Day—i. 2 to ii. 6.  
2nd Day—ii. 7 to 17.

## PERCY.

i. 2 to ii. 7.  
ii. 8 to iii. 5.

## TAYLOR.

1st Day—Morning, i. 2 to 8; Evening, i. 9 to ii. 7.  
2nd Day “ ii. 8 to 17; “ iii. 1 to 5.

## WILLIAMS.

1st Day—Morning, i. 2 to 8; Evening, i. 9 to 14.  
2nd Day “ i. 15 to ii. 7; “ ii. 8 to 17.

These divisions are, however, perfectly harmless.

We come next to the more important point, namely, the true import of the Song. It is quite evident that if the Song were merely a secular marriage, or love, or pastoral song, it would never have obtained a place among the canonical books of the Old Testament. It formed one of the books of canonical Scripture mentioned by Josephus. In the Jewish liturgy it forms one of the five books called מגילות *Magilloth*\*. It is found in the Septuagint and in the Catalogue of the Canonical Books given in the Talmud. There are several considerations which render an allegorical interpretation of the song imperative.

First, its admission among the Canonical Books. Secondly, some of the imagery employed in the book absolutely requires an allegorical interpretation. For instance, ch. i. 7, Solomon makes the Shulamith say :

“ Tell me, thou whom my soul loveth, where feedest thou?  
Where caustest thou *thy flock* to lie down at noon?”

This cannot literally be applied to Solomon, for he never tended the flocks, but is only applicable to him as the type of the Great Shepherd of the Church. Hence the Psalmist says :

“ The Lord is my Shepherd; I shall not want.  
He maketh me to lie down in pastures of tender grass.”

Ps. xxxiii. 1, 2.

This reclining of flocks at noon we find also referred to in the figurative language of the prophet Isaiah, ch. xlix. 10 :

\* The term *Megilloth* denotes *scroll*. They are so called because written on parchment, and rolled up for use in the synagogue.

The five Megilloth are directed to be read as follows :—1. The Song of Solomon, on the feast of Passover. 2. The Book of Ruth, on the feast of Pentacost. 3. Lamentations, on the 9th Ab (*i. e.* the 5th month of the ecclesiastical year, and the 11th month of the civil year,) which is a solemn fast day, in commemoration of the destruction of the first Temple. 4. The Book of Esther, on the feast of Purim, (*i. e.* feast of Lots.) observed as a joyful festival in commemoration of the deliverance of the Jews from destruction by the designs of Haman. It is so called from the lots that were every day cast for twelve months in presence of Haman, in order to discover an auspicious day to carry out his design against the Jews in the Persian dominion. 5. Ecclesiastes, on the first day of the feast of Tabernacles, (but if falling on the Sabbath, then on the eighth day.)

“ They shall not hunger, and they shall not thirst ;  
 And the heat and the sun shall not smite them ;  
 For he that hath compassion on them shall lead them ;  
 And guide them to the springs of water.”

Many of the commentators have been greatly puzzled in their endeavour to explain some of the figures in the Song in a literal sense, and no wonder that they have in some cases made some curious conjectures, or given far-fetched interpretations. Thus, for example, Dr. Clarke remarks on the passage, ch. i. 7: “ How this would apply either to Solomon, or to the princess of Egypt, is not easy to ascertain. Probably in the marriage festival there was something like our masks, in which persons of quality assumed rural characters and their employments.” We may safely say that masquerading was not one of the amusements of the ancient Jews. The use of the mask is supposed to have originated at a much later time with the Grecian peasantry, who made use of it in their harvest festivities, and afterwards was freely used in the orgies of Bacchus.

We shall only refer to one passage more which requires an allegorical interpretation. In ch. vi. 4, Solomon praises the beauty of the Shulamith, as follows :

“ Beautiful art thou, my friend, as Tirzah,  
 Comely as Jerusalem,  
 Terrible as an army with banners.”

The beauty (*i. e.* excellence) of the church is compared to Tirzah and Jerusalem. The former was a Canaanitish city, beautifully situated, which Jeroboam made the capital of his kingdom, and remained so until Omri built Samaria ; the name signifies *beautiful*, and several eastern travellers have spoken of a village called *Therza*, to the east of Samaria. The latter is the world-renowned capital of the Jews. The final triumph of the church is appropriately compared to a victorious army with its waving banners. Any literal application of this passage to the bride of Solomon must be awkward and far-fetched.

Thirdly, the Scriptures abound with bridal and nuptial terms referring more or less pointedly to the relation of Jehovah to His church. Thus, for example, Isaiah liv. 5, 6 :

“ For thy Maker *is* thy husband ;  
 The Lord of Hosts *is* His name ;  
 And thy Redeemer *is* the Holy One of Israel ;  
 The God of the whole earth shall he be called.  
 For as a woman forsaken, as afflicted in spirit, Jehovah called thee ;  
 And *as* a wife of youth, when \* thou wast rejected, said thy God.”

So Hosea ii. 21, 22 (Eng. ver. 19 20):

“ And I will betroth thee to me for ever ;  
 Yea I will betroth thee in righteousness and in judgment, and in kindness and mercy.  
 I will betroth thee unto me in faithfulness ;  
 And thou shalt know Jehovah.”

\* It is necessary to state here, that תמאס (*thimma-es*) if taken as the second person fem., it must be regarded as a defective form for תמאסי (*thimma-asi*.) Many commentators, however, take it as the third person fem., and render “ when she was forsaken,” assuming that the prophet changed from the *second* to the *third person* for emphasis sake, as in other places.

The reader may refer also to Jer. ii. 2; iii. 1 &c.; Ezek. xvi. 8 to 14, and xxiii.; Matt. ix. 15; John iii. 29; 2 Cor. xi. 2; Eph. v. 23 to 27; Rev. xix. 7, xxi. 2, xxii. 17.

Fourthly, Psalm xlv., which is one of the Messianic Psalms, bears in its character a striking resemblance to the Song of Solomon, and is entitled "a Song of Loves."

Both ancient and modern Jewish writers have adopted an allegorical interpretation. According to the Chaldee paraphrast the Song contains a figurative description of the merciful dealings of God towards His people from the Exodus to the coming of the Messiah and the building of the third temple. In order, however, to obtain such an application, the most strained and fanciful interpretations had to be resorted to.

The Talmudical writers explain *the beloved* to mean God, and *the bride*, or *loved one*, the congregation of Israel. This allegorical interpretation of the Talmudists has also been espoused by some Christian writers, notably among them Rosenmüller. All the patristic writers, from the time of Origen, have regarded the Song as containing a divine allegory, and to be a description of Christ and His church. Origen apparently devoted much labour to the interpretation of the Song, for his annotations fill no less than twelve volumes. The patristic interpretation has been adopted by a vast number of modern Christian commentators, though they very often differ widely in their application and explanations of different passages.

We may also observe here, that it has been a common practice among the Oriental nations from a very early period to express religious sentiments allegorically under the garb of amatory poems, of which the Gita-govinda\* affords an example. Even at the present day the Egyptian Arabs sing religious songs at their festivals, in which Mahommed is the beloved subject, and which are intended to have only a spiritual sense. Mr. Lane translated several passages to show the great similarity of these songs to that of the Song of Solomon. He further states: "Finding that songs of this description are very numerous, and almost the only poems sung at Zikrs, † that they

\* Gita-govinda is a beautiful and popular pastoral drama, by the celebrated Hindoo poet Jajadeva, who flourished about A.D. 120. The subject of this poem is the loves of Krishna and Rhada, or the reciprocal attraction between the divine goodness and the human soul. A very accurate edition of the original text, with notes, and a Latin translation, edited by Lassen, was published at Bonn, in 1836. An English translation was published by Sir William Jones, in the third volume of Asiatic Researches.

† The performance of the Zikrs is the repetition of Allah, *i. e.*, *the name of God*, or the profession of His unity, &c. Those who perform it bow the head and body each time they pronounce the name, alternately to the right and left. It is sometimes performed by a great many durweeshes, who then form a ring and move round in a circle, exclaiming over, and over again, Allah, bowing the head and body each time. During the performance of Zikrs they sing also religious love-songs. The Zikrs is frequently performed during private festivities.

are composed for this purpose, and intended only to have a spiritual sense, (though certainly not understood in such a sense by the generality of the vulgar,) I cannot entertain any doubt as to the design of Solomon's Song."—(*Lane's Modern Egyptians*, vol. ii., pp. 196, 197.)

#### ISAIAH.

When we cast a glance at the pictures which the book of Isaiah contains, we are lost in astonishment and admiration at the diversity of subjects which they present, as well as their life-like and natural delineations. They form one grand panorama, the scenes of which the mind never becomes weary in contemplating. But it is neither the eloquence nor the power of delineation with which Isaiah was so highly gifted, that procured for him the distinguished epithet of "Prince of Prophets," but rather the fact that his prophetic eyes scanned the vista of futurity with greater precision than any other of the inspired writers. His predictions of events that were to come to pass in the most distant times, resemble more histories of by-gone occurrences, than prophecies that were only to transpire after a lapse of centuries. When he foretells, chap. vii. 8, the entire depopulation of the kingdom of Israel, so that it should cease to be a distinct people, he tells the precise time when that dire event should take place.

"And yet within three score and five years Ephraim shall be broken (*i. e.* cease) from *being* a people."

And how precisely was this prophecy fulfilled in Esar-haddon, king of Assyria, when he carried away the remainder of the ten tribes that had been left by Tiglath Pileser and Shalmaneser, and planted the country with foreign inhabitants.

Critics of the rationalistic school have indeed challenged the number "sixty-five" as historically incorrect, asserting that the kingdom of Ephraim had, according to 2 Kings, xxii. 5, 6, 7, xviii. 8, 10, 11, been destroyed forty-five years before by Shalmaneser. But the statement that "the king of Assyria did carry away Israel into Assyria," does by no means necessarily imply that the whole population was carried away. We have already stated that the orientals are accustomed to speak of *a greater portion* as *a whole*, (see Introduction, p. 17, where an example is given,) and so "Israel," in the above passages must be taken as merely to mean *a great portion* of it, for the final carrying away of Israel was evidently accomplished by Esar-haddon, who took the remainder into captivity, and supplied their places with strangers, who distinctly speak of him (Ezra iv. 2.) as having been brought by him into Samaria. The



taking into captivity of those who had been left by Shalmaneser completed the destruction of the kingdom of the ten tribes; after this they never again returned in a body to their own country, but gradually became blended with the people of Judah, and both are spoken of under the name *Jews*. Now, according to the Jewish chronology, as given in Seder Olam Rabba, p. 67, (a chronological book,) and the Talmudists quoted by Rabbi D. Kimchi, Manasseh, king of Judah, was carried away captive in the twenty-second year of his reign, and as Esarhaddon was then in the neighbourhood of Samaria, it is believed that he did then carry away with him the remaining portion of Israel. This would exactly give the sixty-five years foretold by Isaiah, namely, Ahaz reigned sixteen years, and it was in the second year of his reign, according to Jewish chronologists and Talmudical writers, that this prophecy was delivered, which gives:

Reign of Ahaz . . . . .	14	years.
" Hezekiah . .	29	"
" Manasseh . .	22	"
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65 years.		

With equal precision is the destruction of Moab's glory foretold, ch. xvi. 14:

" Within three years, as the years of an hireling,  
And the glory of Moab shall be contemned,  
With all that great multitude."

By "the years of a hireling" is meant *three exact years*, without any diminution, just as we speak of "a full day's labour."

In ch. xxi. 16, we have the declaration that within exactly one year the glory of Kedar shall come to an end. Kedar is the name of an Arabian tribe descended from Kedar, a son of Ishmael, mentioned in Gen. xxv, 13. In describing, Ch. x. 28-32, the march of Senacherib's army against Jerusalem, in the reign of Hezekiah, although by an unusual route, and attended with great difficulty, he mentions with marked precision, the very places through which they shall pass. It is probable that Senacherib chose this very route, although round about, and by no means easy for the march of an army, especially the gorge of Michmas, where a large army might have been successfully opposed by a small force, in the hope of surprising the city.

When we read chapters xiii. and xiv., we are lost in wonderment at the sublimity of diction, the variety of imagery, but above all, the great precision with which the destruction of the mighty power of Babylon, and its magnificent capital, are fore-

told. Although the event did not take place until about two centuries after the delivery of the prophecy, yet it could not possibly have been more minutely described if it had been written after the event had taken place. The prophetic eye of Isaiah even saw the haughty king who had boasted—

“ I will ascend above the heights of the clouds ;  
I will make myself like the Most High.”  
(ch. xiv. 14.)

lie disinterred among the slain, cast away like “ an abominable branch.”

“ All the kings of the nations, all of them,  
Lie in glory every one, in his own sepulchre,\*  
But thou art cast out of thy grave, like an abominable branch ;  
Clothed (*i. e.*, covered) *with* the slain, *with* the pierced by the sword,  
*With* those going down to the stones of the pit ; as a carcase trampled under foot.  
(vv. 18, 19.)

I think it was Hafiz, the Persian poet, and greatest poetical genius of any age, who said, “ The life of man is a journal in which he should write only good actions.” Belshazzar, the last king of Babylon, seems to have reversed the sublime saying of the poet, and filled his “ journal” with nothing but evil deeds. Xenophon mentions an instance of this king’s wanton cruelty in killing the son of Gobrias, for no other provocation than that in hunting he hit a boar and lion which the king had missed.—(*Cycrop* 4, 6, sec. 3.) The same writer speaks of Belshazzar as the *ἀνόσιος βασιλεύς*, *the wicked king*. It is, therefore, highly probable, although Cyrus, as Xenophon distinctly states, gave permission for the burying of the dead, the body of this impious tyrant, who, as the prophet declares,—

“ Made the world a wilderness, and destroyed its cities ;”—(v. 17.)

“ Because thy country thou hast destroyed, thy people thou hast slain ;”—(v. 20.)

was left lying as a despised thing, being detested by his own people. This supposition is strengthened by the circumstance that nowhere is there any mention made of the king’s burial. Well has the poet said, regarding Belshazzar,

“ Torn from the feast of music, wine, and mirth,  
The worm thy covering, and thy couch the earth.  
Thy chieftains pause, they turn thy relics o’er,  
Then pass thee by, for thou art no more.”

\* In the original it is, “ in his house ;” ancient sepulchres from their often being of great size, and frequently divided into compartments, are often spoken of as *a house*, hence in Eccl. xii. 5, called *בית העולם* (*beth haolam*) the long home, and Is. xxii. 16, *משכן* (*mishcan*), “ a dwelling.” “ But thou art cast out,” *i. e.*, thou are deprived, for the king had not been buried ; “ like an abominable branch,” has no doubt reference, to the tree or branch of the tree on which malefactors were hanged, (see Deut. xxi. 22, 23. The ancient Jews regarded those trees as abominable and accursed. The expression, “ to the stones of the pit,” merely means, to the sepulchre made of stones.

Equally sublime and explicit are the different prophetic declarations regarding the happy and glorious event of the coming of the Messiah. How beautifully and vividly, for example, does the prophet portray the universal peace that is to characterize the Messiah's reign. The fiercest animals of the forest shall not only no longer destroy, but even lie down peaceably beside those animals upon which they formerly preyed. The most venomous serpents shall become perfectly harmless, so that the sucking child may play on the hole of the asp, and weaned child lay his hand upon the den of the cerastes.

“ Then shall the wolf dwell with the lamb ;  
 And the leopard lie down with the kid ;  
 And the calf and young lion and fatling *are* together ;  
 And a little child shall lead them.  
 And the young cow and bear shall feed together ;  
 Together shall their young ones lie down ;  
 And the lion shall eat straw like the ox.  
 And the sucking child shall play upon the hole of the asp ;  
 And the weaned child shall lay his hand on the den of the cerastes.  
 They shall not hurt, nor destroy in all the holy mountain ;  
 For the earth is full of the knowledge of Jehovah,  
 Like the waters covering the sea.”

(Isa. xi. 6, 7, 8, 9.)

The peace, harmony, and happiness, which existed in Paradise, before sin had entered the world, shall again be restored, only in a far higher degree.

Some of the most eminent classic and oriental poets have, in a similar manner, depicted the renewal of the *Golden Age*, by wild animals growing tame, poisonous serpents and herbs becoming harmless, but it is universally admitted, even by sceptics, that not in a single instance does the delineation bear any comparison to the force and exquisite imagery of Isaiah. The closer we scrutinize the passage, the more become the force and beauty of the language employed apparent.

The wolf's appetite for animal food is most vehement, and nature has furnished him with strength, cunning and agility. He will especially attack such animals as are not able to resist him, and which he can easily carry away ; hence he is the natural enemy to the lamb. But in the above passage he is represented as a friendly visitor or as the guest of the lamb, for the verb גִּיר (gur,) here employed, denotes merely *to dwell for a time, to sojourn*, as a stranger or guest. Thus the passage beautifully expresses the idea that the former deadly animosity has been changed into an intimate friendship.

The “leopard” is, in Hebrew, called נִמֵר (nimer,) *i. e.*, the spotted animal. The Hebrew term, however, includes also the panther, and most likely even the tiger, which is, by the Arabians, called *al nimer*, and was in former times very plentiful in Palestine. The Arabs are still in the habit of kindling a

fire around their tents to keep off the tigers. "Shall lie down." Here again the prophet has very beautifully chosen the verb רבץ (*ravats*) which denotes to recline, or lie down in peace and contentment. The psalmist employed the same verb when he said: "In pastures of tender grass he caused me to lie down."—(Ps. xxiii. 2.) And Zophar, addressing Job, also uses the same verb: "And thou shalt lie down, and none shall make thee afraid."—(Job xi. 19.) Isaiah, in using this verb, here indicates that the leopard shall now lie down in tranquil repose with the kid, not as formerly crouching down, lurking for his prey. If the Hebrew student will turn to Ps. x. 9, 10, where the wicked man is spoken of as lurking for his prey like a lion, he will find that other verbs are employed in the original.

"The calf and young lion are together." The lion whilst young and active delights to live in the forest far away from human habitation, his strength and agility enables him to procure sufficient food in his forest retreat. It is only when growing old that he boldly comes near habitations where flocks are kept. In the peaceful reign of the Messiah the young lion will no longer be the terror of the denizens of the forest, but be the peaceful companion of the calf and fatling.

The lion eating straw like the ox indicates an entire change of the habits of the lion. He will become in every respect like a domestic animal.

In verse 8 the figure is changed from the most voracious animals to the most poisonous serpents, in order still more fully to depict the peaceful state that was to be ushered in by the advent of the coming Messiah.

"The asp" is a very poisonous serpent, and very common in Arabia, in Cyprus, and in Egypt, and often appears in hieroglyphic and other sculptures, as one of the sacred animals of Egypt. The poison of the asp is very acute and speedy in its effect. The asp is sometimes from three to five feet long. The צפערני (*tsiphoni*), is either the *basalisk* or *cerastes*, in Latin called *sibilus*, the hisser. Both are exceedingly venomous: indeed, the prophet could not possibly have selected more deadly serpents.

"They shall not hurt nor destroy in all my holy mountain, *i. e.*, there shall no longer be any hurting or destroying, but there will be an entire change, all wickedness shall be done away with, henceforth peace shall reign universal. And why? Because the earth is full with the knowledge of Jehovah (lit. with a knowing Jehovah,) as the waters covering the sea;" (lit. as the waters are a covering to the sea, *i. e.*, to the bottom of the sea.) Many commentators apply the verbs, "they shall not hurt nor destroy," to the animals mentioned in the preced-

ing verses, but it would hardly be suitable to speak of animals destroying in the "holy mountain." The verbs undoubtedly refer to *men* in general. It is quite a common thing in Hebrew for verbs being constructed impersonally to denote the performance of an action by some person or persons, without stating by whom. Thus, for example, 1 Sam. xviii. 20: "And Michal, Saul's daughter, loved David: and they told Saul," *i. e.* Saul was told. Besides, an allusion to *men* is absolutely necessary to make the description of an entire change complete; for without a complete change of the wicked nature of men like that of the animals the establishment of a universal peace would be impossible.

On referring to the Hebrew Bible it will be seen, too, that all the verses from the beginning of the chapter to verse 8 inclusive, are connected by the conjunctive (וַ *wav*) *and*; but verse 9 is not so connected, which shows that it is not a direct continuation of what precedes, but rather a summary. Indeed verse 9 is the only one in the whole chapter which does not commence with the conjunctive (וַ *wav*) *and*.

It is worthy of notice, too, that in the first clause the prophet uses the *future*, "they shall not hurt; they shall not destroy;" but in the second clause he employs the *preterite*, "for the earth is full," which indicates that the earth must be filled with the knowledge of Jehovah before the universal peace can be ushered in.

The sanctified, happy, and peaceful state of Messiah's reign is often spoken of in Scripture. The reader may compare, for instance, Isa. iv. 2, 3; liv. 13, 14; lix. 20, 21; Jer. xxxi. 33, 34; Ezek. xxxvi. 25, &c., and in other places.

The book of Isaiah has fared no better at the hands of some of our modern critics than most of the books of the Hebrew Scriptures. And this is by no means to be wondered at, for writers who deny to the Almighty the power of suspending the laws of nature, will hardly stop short of denying Him also the power of bestowing the gift of prophecy. For, from a human point of view, the latter is no less wonderful than the former, and without supernatural power, utterly impossible. Now it is precisely upon the supposition that *there cannot be a distinct prophetic foresight of events lying still in the womb of the distant future*, that the neological interpreters have founded their argument against the authenticity of a great portion of the Book of Isaiah. I say a great portion, for our critics are here unusually generous, and allow that Isaiah has written some portions of the earlier prophecies contained in the first thirty-nine chapters; but as to the whole of the later prophecies contained in the last twenty-seven chapters, they insist upon their having been written at a later age. It would only

be reasonable to suppose that in such a serious matter as the calling in question the authenticity of a large portion of the book of Isaiah, our modern writers would have some tangible ground upon which they could safely base their conclusions. That no such solid basis exists is self-evident from the conflicting opinions prevailing among themselves as to the portions that are of Isaian origin, and those that are the product of a later period.

We might fill pages with conjectures that have been advanced by various writers of the rationalistic school; but one or two examples will be quite sufficient to give the reader an idea how they are floundering about in "the slough" of uncertainty.

Thus Koppe regards ch. xii. to be a hymn of much later origin. This view Gesenius controverts; but is again espoused by Ewald, and rejected again by Umbreit. It is altogether inconceivable that such eminent scholars as Ewald and Koppe should adopt such a reckless mode of criticism. The eleventh chapter is allowed to be authentic, but chapter xii., which is so closely connected with the preceding chapter, that both might have been appropriately united into one, is held to be an addition made after the Babylonish exile. The prophet, after having in the last part of the preceding chapter prophesied the destruction of Israel's enemies, and that all obstacles to the restoration of God's people should be removed, beautifully concludes his grand prophetic declaration by putting in the mouth of those delivered a short song of praise of six verses, which is contained in chapter xii. This song commences with the words: "And thou shalt say in that day," *i. e.*, in the day when the foregoing prophecy is accomplished, which clearly shows that the song is a mere continuation of the preceding chapter, though it forms now a separate chapter.

Once more, chapter xxiv. was, according to Hitzig, written in Assyria, by one of the captives of Israel. Gesenius ascribes it to some one who lived during the Babylonian exile, not long before the fall of Babylon. Eichhorn refers the composition of the chapter after the destruction of Babylon. Rosenmüller in the first edition of his "Scholia," maintained the same view; but in the second edition he allows that Isaiah is the author of it; Ewald considers the chapter to have been written in Palestine, but after the restoration of the Jews.

The reader will now see upon what *shifting sand* the opinions of the neological writers are based. Surely, if modern criticism cannot furnish something more substantial, it is high time that it should be altogether abandoned. But whilst the rationalistic writers differ in their opinion in regard to the authenticity of the different portions of the book of Isaiah,

and the time and place of composition, they are perfectly unanimous in denying the possibility of "*a distinct prophetic foresight of events in the distant future.*"

Fortunately there are a few chapters—in these days of severe criticism we have to be thankful for small things—the authenticity of which, we believe, have never been called in question; and we have thus an opportunity afforded us of examining the soundness of the opinion, that there cannot be *a distinct foresight of distant events.* Chapter xvii. is one of those that escaped the pruning knife. It commences with a prophecy of the destruction of Damascus and Ephraim:

"The burden of Damascus.  
Behold, Damascus *is* removed from *being* a city,  
It shall be a ruinous heap." (v. 1.)

The reader will bear in mind that the authenticity of this chapter has never been questioned. It is, therefore, acknowledged that Isaiah actually foretold the destruction of Damascus. Now, has this prophecy been fulfilled? For an answer let us turn to ch. viii. 4:

"For before the child shall know  
To call my father and my mother,  
The wealth of Damascus shall be carried away,  
And the spoil of Samaria, before the king of Assyria."  
(*i. e.* into his presence.)

The time when the destruction of Damascus was to take place, was, according to this verse, before the little child of Isaiah called Maher-shalel-hash-baz\* was able to pronounce the name "my father and my mother."

If we now turn to ch. x. 9, we find Damascus already spoken of as having been captured.

"Is not Calno as Carchemish?  
Or *is* not Hamath like Arpad?  
Or *is* not Samaria like Damascus?"

Here the Assyrian king boasts of his exploits, as much as to say, have I not conquered all these places? The prophet Amos also foretold the destruction of Damascus.—(Ch. i. 3, 4. 5.) This prophecy was fulfilled under Tiglath-Pileser, king of Assyria, as follows: Rezin, king of Syria, had formed an alliance with Pekah, king of Israel. The latter had been an officer in the army of Pekahiah, king of Israel, he conspired against his master, murdered him, and arrogated the crown to himself.—(2 Kings, xv. 25.) This alliance took place during the reign of Jotham, king of Judah, but the invasion of

\* Maher-shalel-hash-baz, a symbolical name, signifying *hasten he spoil, hasten the booty*, indicating the swift fulfillment of the prophecy.

Judah did not take place until after his death, when his son Ahaz succeeded him. In the first year of Ahaz they besieged Jerusalem, but not being able to take it, they wasted the country around, and then withdrew. The next year they returned again, and after having entirely destroyed the army of Ahaz, and carried away a great multitude of the people as captives to Damascus, (2 Chron. xxviii. 5), they separated their troops. After this, Ahaz, finding that he was not able to withstand the combined armies of Rezin and Pekah, applied for assistance to Tiglath-Pileser, to whom he paid a large sum of money. Tiglath-Pileser marched against Damascus, took the city, slew Rezin, and carried a great many of its inhabitants captive to Kir.—(2 Kings, xvi. 9.)

The scriptural account of the taking of Damascus is confirmed by one of the inscriptions in Layard's "Inscriptions in cuniform characters from Assyrian monuments," London, 1851. The inscription, unfortunately, is greatly obliterated, but there is still enough sufficiently plain, to make known that Tiglath-Pileser, by means of an expedition which lasted two years, destroyed the kingdom of Damascus, led many of the inhabitants captive, and devastated many cities from the districts. Damascus like a heap of rubbish.

Isaiah, in the prophecy against Damascus, does not, as in his prophecy against Babylon, declare that it should never be rebuilt again; it merely declares that the then existing city should be destroyed. The expression: "Behold Damascus *is* removed from being a city," may, however, carry with it the accessory meaning, that it should from henceforth cease to be the capital city of a kingdom, which was truly the case. Damascus was afterwards rebuilt again, but again destroyed by Nebuchadnezzar. It was soon rebuilt again, and though it passed through severe vicissitudes from time to time, notably the fearful massacre of July 9th, 1860, it is still a great city containing about 140,000 inhabitants, of whom about 12,000 are Jews, and 12,000 are Christians.

We have now seen that the prophecy in ch. xvii. 1, against Damascus, the genuineness of which has been admitted by our adverse critics, has been literally fulfilled; and, indeed, we might adduce other prophecies which are likewise allowed to have been written by Isaiah, and have also been consummated. Upon what reasonable ground then, I would ask, can it be maintained that the prophecies regarding events at a more remote future must have been written nearer, or at the time of their accomplishment? Will it be asserted that it is easier to foretell a nearer event than one more remote? I positively maintain that such is not the case, for both involve an impossibility without supernatural aid. Let us, as an illustration,



take the fearful disaster that took place a short time ago. Would it have been easier to foretell in detail, on the first of January, that the next morning a train would leave Toronto, and that before it got to its destination, a few miles out of the city, it would be met by a train coming from the opposite direction, and that a collision would be the result, by which twenty-eight persons would lose their lives, and others be fearfully mutilated, than foretell a collision that will take place somewhere a hundred years hence? It will at once be acceded that one involves as much an impossibility as the other, for neither could be foretold without the Divine gift of prophecy. There is no assigning a limit either to a miracle or prophetic vision, for both are the manifestation of the power of God; to do so would be setting a bound to the omnipotence of the Almighty. Our modern critics in order, therefore, to be consistent, should either have maintained the authenticity of all the prophecies contained in the book, or have rejected them all as spurious. Consistency, however, as we have already had occasion to show, is not one of the characteristics of the new school of criticism.

Our critics lay great stress upon the naming of "Cyrus," in ch. xlv. 28, and ch. xlvi. 1, as proving the later origin of the last twenty-seven chapters; and no doubt their objection to the name of a person being mentioned upwards of a century before he was born, may have staggered many. But this is not the only instance in Scripture where the name of a person yet unborn is mentioned who was destined to perform a special service. In 1 Kings, xiii. 2, we read: "And he cried," (*i. e.*, Shemaiah the prophet,) "against the altar in the word of the LORD, and said, O altar, altar, thus saith the LORD; Behold, a child \*shall be born unto the house of David, Josiah, by name, and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burned upon thee." For the fulfilment of this prophecy, compare 2 Kings xxiii. 16, 19. But the significance of the mentioning of the name of Cyrus in connection with the prophecies with which it occurs, becomes strikingly apparent in the fulfilment of these prophecies. Cyrus was not only to become the instrument in the hand of God to destroy the Babylonian power, but likewise to become the friend of the oppressed Israelites, by permitting them to return home from their captivity, to direct the rebuilding of Jerusalem, with the temple, and restore again the holy vessels which had been

\* In the original it is נָרָד (*nolad*) "is born," The prophets, in their prophetic declarations frequently employ the *present tense* for the *future*. In their prophetic vision they see the events as if they were passing before their eyes, and hence often speak of them as having already taken place, indicating thereby the certainty of the fulfilment.

deposited in the Babylonish temples. Now Josephus, in his *Antiquities*, lib. xl., ch. 1, secs. 1, 2, 3, informs us that the Jews in Babylon had shown to Cyrus the passage from the prophecy of Isaiah where his name is mentioned, and that he was so struck with the Divine record that he was induced to issue his decree, recorded in *Ezra* i. 2, 3, 4: "Thus saith Cyrus, king of Persia, the LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah," &c. In this edict Cyrus actually incorporated many words employed by Isaiah. Thus *Isa.* xlv. 3, 4, reads:

3. "And I will give to thee the treasures of darkness,  
And hidden riches of secret places,  
That thou mayest know that I, Jehovah,  
That is calling thee by thy name,  
Am the God of Israel.
4. "For the sake of my servant Jacob;  
And Israel my chosen;  
I have called thee by thy name;  
I have surnamed thee, though thou didst not know me."

Cyrus, in his decree in verse 1, also uses the sacred name, יהוה (*Jehovah*), and אֱלֹהֵי (Elohe) "God of;" and in verse 3 he employs אֱלֹהֵי יִשְׂרָאֵל (*Elohe Yisrael*), "God of Israel," the same as Isaiah did.

Here again heathen writers bear testimony to the fulfilment of the prophecy contained in the first part of verse 3. Sardes (or Sardis, the capital of Lydia,) and Babylon were at the time when captured by Cyrus, the two wealthiest in the world. Cræsus, the last Lydian king, so renowned for his riches, surrendered his treasures to Cyrus, accompanied with an exact amount in writing of the whole, stating the particulars with which each waggon was loaded when they were carried away, and were delivered to Cyrus at the Palace of Babylon. (*Xenoph. Cyrop.* lib. vii. pp. 503, 515, 540.)

According to Pliny the wealth taken by Cyrus in Asia, in gold and silver alone, if reduced to our money, would amount to \$631,220,000: (*Nat. Hist.* xxxiii. 15.)

The expression in verse 4: "I have surnamed thee," refers to the titles which God bestowed upon him in ch. xlv., 28 "Shepherd," and in ch. xlv. 1, "Anointed."

Now, unless Cyrus had seen his own name in the prophecies of Isaiah, how could he have known that the prophecies referred to him? But we can readily understand, that, pagan as he was, he could not fail to recognize in those prophecies a power not possessed by his gods, that could foretell with such precision upwards of a century before his birth, not only his name, but likewise the great conquests he was to make, and the great

wealth which would fall into his possession. In a similar manner Pharaoh acknowledged that Joseph possessed "the spirit of God," since he was able to interpret his dream. Nebuchadnezzar, too, after Daniel had interpreted his dream, exclaimed, "Of a truth it is that your God is a God of gods."

From the foregoing remarks the reader will see the significance of the name of Cyrus appearing in these prophecies, and so far from its arguing against their authenticity, as our modern critics insist upon, to my mind, it is a strong proof of their genuineness, as no imposter would ever have dreamed of speaking of a person by name not yet born. But we may well ask, if Isaiah is not the author of the whole book, by whom were the spurious portions written? It certainly could not have been an Israelite who perpetrated such an atrocious fraud of passing off spurious prophecies as genuine ones of the prophet Isaiah. Josephus remarks, "for during so many ages as have already passed, no one has been so bold as either to add any thing to them, or take anything from them, or to make any change in them; but it becomes natural to all Jews, immediately and from their birth, to esteem those books to contain Divine doctrines, and to persist in them, and if occasion be willingly die for them." (Josephus against Apion. Book I, § 787.)

But let us for a moment admit the possibility that these prophecies might have been written by some sacrilegious persons at a much later period, then the next question which demands a satisfactory answer is, how did those spurious prophecies find their way among the acknowledged sacred writings? Our modern critics have not so much as ventured a conjecture on this point, much less propounded a reasonable explanation of it. We shall hereafter show the existence of schools and seminaries among the ancient Jews, in which the study of the sacred Scriptures were made the basis of all secular learning. This, at least, was the case until Grecian philosophy began to exercise its influence upon the Hebrew mind at a much later date. How then, was it possible for such a large amount of spurious writing to be passed off as genuine, containing prophecies not only appertaining to the immediate condition and welfare of the whole nation, but also to the coming of the Messiah? Such prophecies, and especially those referring to the Messiah, would naturally receive a great deal of attention in interpreting them both to the young and old. It involves simply an impossibility, that the learned of the nation should have accepted spurious prophecies as genuine.

Some of our modern critics indeed labour, by free translations and forced interpretations, to explain away the Messianic prophecies, but it is quite certain that no such attempt was

made by the ancient Jews. We need only appeal, as evidence, to Isa. xlii, 1: "Behold my servant shall deal prudently." Now as the term עבדִי (*avdi*) "my servant," is sometimes applied to Job, Moses, Joshua, and David; hence Jonathan, in his Targum (Chaldee version, executed about the Christian era.) renders it עבדִי מְשִׁיחָא (*avdi meshicha*), "my servant the Messiah," adding the explanatory term, "Messiah," to prevent any misapplication. It is evident that Jonathan, of whom the Talmud speaks as being "the greatest of all the eighty disciples of Hillel," regarded these later prophecies of Isaiah as genuine. (Compare also the Targum on xlii, 13, liii, 11.) Our modern critics, refer the composition of the last twenty-seven chapters of Isaiah to the period of exile when, as they maintain, the conquests by Cyrus and the deliverance of the Israelites from their captivity, might easily be foreseen without any direct revelation. It is, therefore, admitted that those chapters were in existence at the time of Ezra and Nehemiah, how then is it to be reconciled that these inspired men should have given them a place as a portion of the canonical Scripture if they had been spurious? This argument, however, will probably not weigh very much with our rationalistic writers, since their views regarding inspiration are as vague as their views respecting miracles and the gift of prophecy; we will, therefore, adopt a pet argument of their own, the force of which, if there is any consistency in modern criticism, they will not be able to gainsay.

We have seen in our remarks on Ecclesiastes, that our modern critics lay special stress in their endeavour to establish its later origin on the existence of Aramaisms in the book, now how does it happen if the last twenty-seven chapters of Isaiah have been written as late as the Babylonian exile, that they are so free of Aramaisms? Not even the fragment שֶׁ (*she*) of the relative pronoun אֲשֶׁר (*asher*) which, so frequently pointed to by our modern critics in other portions of the Scripture as indicative of a later origin, is to be met with in the whole book of Isaiah. They will, therefore, have to admit, either that the occurrence of Aramaisms after all furnish no positive test of the later origin of a writing, or that the whole book of Isaiah belongs to the golden age of Hebrew literature.

Then again, if indeed, as it is maintained the last twenty-seven chapters of the book have been written by a different person, how is the uniformity of style that pervades the whole book to be accounted for? So marked in this, that even the most pronounced rationalistic writers had to acknowledge it. Thus, Knobel says: "The author writes, like Isaiah, very enthusiastically, fervently and lively." Umbreit speaks of the

author of chapters xl. to lxvi. as "Isaiah risen again in a new body of the spirit." Indeed every unprejudiced person reading Isaiah in the original must admit that but one style, one grandeur of diction pervades the whole book from beginning to end.

But there remains still another question which demands a satisfactory answer, namely, if chapters xl. to lxvi. belong to a later period, as our modern writers will have it, how came they to be connected with the prophecies of Isaiah? Would they not rather have appeared in a separate form like the respective books of the minor prophets with the name of the author in the first verse? Obadiah contains only one chapter, Haggai, two chapters, Habakkuk, three chapters, Zephaniah, three chapters, and none contain more than fourteen chapters, yet are given as separate books, with the name of the respective author in the first verse. Why then should the twenty-seven chapters not have been treated in a similar manner? Our critics have never attempted to reconcile this difficulty.

The simple fact is, the modern school of criticism have espoused the doctrine, *that the foretelling of distant events involves an impossibility*, and in order to bring Scripture in harmony with this doctrine, it has recourse to the most reckless criticism, evidently caring very little what the result may be. I said, reckless criticism; well, can anyone imagine anything more so, than the writers of this school have displayed in their endeavour to strip a great portion of Isaiah of its authenticity, in order to get rid of the prophecies contained in it? We are to believe that the last twenty-seven chapters of the book of Isaiah have been written by some unknown person sometime during the Babylonian captivity, and that some equally unknown person—we suppose in order to make them appear as prophecies of Isaiah—quietly without any person knowing or discovering it, added these chapters to the prophecies of Isaiah which had been written upwards of a century before. Now is it possible that such a sacrilege could have been perpetrated without its being discovered by the teachers and learned men of the nation?

The genuineness of any portion of the book of Isaiah has never been called into question, until the latter part of the eighteenth century, either by any Jewish or Christian writer. It was Koppe, who in his German translation of Lowth's Isaiah, published in 1781, first mooted that Isaiah was not the author of the last twenty-seven chapters. Not long afterwards Döderlein promulgated the same view in his Latin translation and commentary in 1789. Early in the nineteenth century the distinguished scholar Eichhorn, Professor of Oriental Literature in the University of Göttingen, set forth the same opinion in

his Hebräischen Propheten (Hebrew Prophets.) From a writer imbued with such extreme anti-supernatural views as he was, hardly anything else could be expected. According to him, the miracles and prophecies recorded in the Scriptures may all be explained as natural events. With the teaching of Eichhorn, the *newer mode of criticism* assumed a more definite form, and his prelections to large classes, first in the University of Jena, and afterwards in the University of Göttingen, would naturally tend greatly to increase the number of its adherents. Rationalism, like an infectious disease when no efforts were made to check it, seems to have been rapid in its progress, and even such men as Berthold, Hitzig, Gesenius, Ewald, and Kuennen, have succumbed to its contagion. Their judgment, therefore, in respect to a great portion of the book of Isaiah being of a later origin, as well as regards inspiration in general, "is determined"—as Dr. Smith has justly observed—"not by their scholarship, but by the prepossession of their unbelief."

We are told that traditions and long cherished opinions have frequently been obliged to give way to new theories, and why should not the same be the case as regards Biblical subjects? No doubt new theories have sometimes supplanted old ones; but whenever such was the case the new theory was invariably founded upon such a solid foundation as to make it universally acceptable. It was a theory which precluded the possibility of difference of opinion being entertained respecting it. Now, is the theory of our modern critics regarding the later origin of the last thirty-seven chapters of Isaiah of such a character? What solid foundation has it to rest upon? None whatever. These critics can neither tell us who was the author of them, nor the place where they were written. They cannot account for how they became attached to the genuine writings of Isaiah, or by what means they found their way among the canonical books. Not upon one of these points are they agreed among themselves.

Up to a few centuries ago it was generally believed that the sun moved round the earth; now the Copernican system, which makes the sun at rest in the centre, and the earth and planets to move around it, is universally accepted, because the system is founded upon unquestionable evidence which admits of no difference of opinion. Until modern criticism can furnish in like manner unquestionable evidence against the authenticity of any portion of the Old Testament, it is, to say the least, highly unreasonable to expect us to reject time-hallowed traditions, and time-hallowed opinions, for mere modern conjectures.

Of the personal history of Isaiah very little is known. According to an ancient tradition Isaiah suffered martyrdom, in the early part of the reign of the wicked king Manasseh,

who caused him to be sawn asunder. The tradition is somewhat confirmed by 2 Kings xxi. 16, where it is said: "Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another." And also by Josephus, who states, that he barbarously slew the righteous men that were among the Hebrews, nor would he spare the prophets.—(Ant. b. x., ch. iii., par. 1.) It is supposed, too, that St. Paul, in his Epistle to the Hebrews, may allude to this martyrdom of Isaiah, when he says: "They were stoned, they were sawn asunder, were tempted, were slain with the sword."—(Ch. xi. 37.) To this day the visitor is shown the spot at Jerusalem where the martyrdom is said to have occurred. It is near an old mulberry tree, near the pool of Siloam. The tradition has been retained by most of the fathers of the Christian church. Gilfillan beautifully alludes to this tradition in his closing remarks upon Isaiah, as follows: "Cruel close to such a career! Harsh reply, this sawing asunder, to all these sweet and noble minstrelsies. German critics have recently sought to *imitate the operation*; to cut our present Isaiah in two. To halve a body is easy; it is not quite so easy to divide a soul and spirit in sunder. Isaiah himself spurns such an attempt. The same mind is manifest in all parts of the prophecy. Two suns in one sky were as incredible as two such flaming phenomena as Isaiah, No! It is one voice which cries out at the beginning, 'Hear, O heavens, and give ear, O earth;' and which closes the book with the promise, 'And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come and worship before me, saith the Lord.'"—(*Bards of the Bible*, p. 154.)

The writings of Jeremiah, Ezekiel, and the minor prophets, are all highly poetical.

#### CHARACTERISTICS OF HEBREW POETRY.

Much labour and ingenuity have been expended in endeavouring to solve the problem, as to what constitutes Hebrew poetry. According to Josephus (*Antiquities* b. ii., ch. iii., par. 4; b. iv., ch. viii., par. 44; b. vii., ch. xii., par. 3), there are to be found in some of the poetical writings of the Old Testament, both hexameter and tetrameter verses. Philo, too, asserts that Moses was acquainted with metre. Eusebius and Jerome held similar views. These positive statements, coming from such ancient sources, induced Gomarus, Grave, and many others, to institute a search for those characteristic attributes of the Hebrew muse. But all their endeavours to discover either rhyme or metre proved unsuccessful; and well it might, for they were in fact in search of a thing which never existed. A

writer has very justly remarked, that “The ground of difference observable between the poetry of other nations and that of the Hebrews, lies in the fact that the prosodies of the former prescribe certain strict and undeviating limits, within which the poet is compelled to move in the expression of his feelings; such as the length of the verses, the arrangement of the syllables composing them according to quantity, the place of the cæsura, &c., to which moderns have added the regular recurrence of like endings or rhymes. The Hebrew muse, on the contrary, maintaining her primitive simplicity, lays down no arbitrary laws of versification, with which to fetter the genius of the poet; she requires of her votary neither more nor less than that he should find himself in a state of excited and exalted feeling, which is necessary to the production of all genuine poetry, and possess the power of delineating his emotions with truth and vigour.”

We meet, indeed, with some few isolated passages which appear to rhyme, as Psalm lxxii. 10; Isa. i. 25, 29; Prov. vi. 1, 2; Job vi. 9; and so in a few other places. These apparent rhymes are, however, only produced accidentally, arising as it will be seen from the pronominal suffixes of the last words. Even in the witty reply of Samson, in which rhyme was probably intended, the similarity of sound in the last syllable of each line is the necessary result of the pronominal suffixes.

לֹיֵלָא חֲרָשְׁתֶּם בְּעֵגְלָתִי

לֹא מִצְאֶתֶם חִידָתִי

*Lule charashtem be'eglathi  
Lo metsathem chidathi.*

“If ye had not ploughed with my heifer.  
Ye had not found out my riddle.” (Judges, xiv. 18.)

But although it is certain that neither metre nor rhyme are to be found in Hebrew poetry, the reader cannot be at a loss to distinguish readily the poetical from the prose writings. There is a certain style pervading the former which clearly shows them to be compositions altogether of a grander and more elevated order. This style, which forms the chief characteristic of the sacred poetry of the Old Testament, is *parallelism*, not inaptly called by some, “thought rhythm.” An acquaintance with its structure is altogether indispensable in the interpretation of Scripture, for a want of attention to its mode of expression, must necessarily lead to misconception of many passages. Happily, it requires no knowledge of Hebrew in order to gain an acquaintance with its structure. A few remarks will suffice to put the reader in possession with at least the most important information on the subject.



The various kinds of *parallelism* have generally been reduced into three classes, namely, *synonymous*, *antithetic*, and *synthetic*; but these are hardly sufficient to embrace all the varieties of constructions which exist in Hebrew poetry. Still, as this arrangement is the one generally adopted, and as it will suffice to give the reader an idea of the principal forms which are met with, we shall retain it here.

I. *Synonymous Parallelism*. This class embraces such modes of expression in which an idea, for the sake of emphasis, is again repeated, either by employing nearly the same words again, or by more or less varying the language, as :

23. " Adah and Zillah, hear my voice,  
Wives of Lamech, give ear to my speech !  
For I have slain a man to my wounding,  
And a young man to my hurt ;

24. If Cain shall be avenged sevenfold,  
Then Lamech seventy and sevenfold." (Gen. iv. 23, 24.)

It will be seen that the sentiment expressed in the first line is repeated in the second, and that of the third in the fourth ; the language, therefore, does not necessarily imply that Lamech had killed two persons ; " a man," and " a young man," are merely parallel expressions, both referring to one person, and not to two different persons, as has been supposed by many commentators.

The reader, on referring to the Bible, will see that the above poetical effusion is very abruptly introduced without its having the slightest connection either with what precedes or follows. The Scriptures, too, nowhere furnish the least hint as to what prompted this address. No wonder, then, that the passage has generally been looked upon as one of the most obscure in the Old Testament. Still, whilst we have no historical data to guide us in the elucidation of the passage, the deficiency is, in my opinion, to some extent supplied by the information that may be gathered from the address itself. It is quite evident from the two last lines of the address, that Lamech compares some less heinous deed of his with the cold-blooded and unprovoked murder which Cain had committed. It is, therefore, highly probable, that Lamech had been attacked and wounded by some one, and in defending himself had the misfortune to kill his assailant. His wives would naturally stand in great dread, lest some of the deceased's friends would seek for vengeance. The custom to avenge the blood of a relative is a very ancient one, and was carried to fearful extremes. It was often made to serve as an excuse for fierce persecution, and for exercising personal animosity or vindictiveness. Hence Moses, in order to put a stop to this

indiscriminate avenging of blood, laid down a series of laws about homicide, in which provision is made for the protection of any one, killing by accident or self-defence. Lamech, therefore, in order to allay the fears of his wives, endeavours to assure them that there was no cause for anxiety, for if God will avenge Cain sevenfold, who out of mere jealousy and without any provocation killed his brother, how infinitely greater will be the punishment of him who will attempt to injure me, having merely acted in self-defence. Surely God, who in His infinite mercy promised to protect the fratricide, will likewise protect me. This seems to me to be the true import of Lamech's address. It may, however, be asked why introduced just in that place? Perhaps, the verse preceding the address may furnish an answer. It is there stated that Tubal-Cain was the inventor of instruments of brass and iron. May not, then, this assault on Lamech have taken place soon after the invention of instruments? We have, alas! in our days, only too many instances of maiming and murder, as the result of carrying weapons.

In chapter xlix. there are several very beautiful synonymous parallelisms, but I have selected the one contained in verses five, six, and seven, as affording another striking example of the necessity to strictly attending to parallel expressions :

5. "Simeon and Levi are brethren ;  
Instruments of violence *are* their swords.
6. "In their council enter not, my soul,  
In their assembly do not join, my heart :  
For in their anger they slew a man,  
And in their wantonness they houghed an ox.
7. "Cursed be their anger, for it was fierce,  
And their wrath, for it was cruel ;  
I will disperse them in Jacob,  
I will scatter them in Israel."

The reader will perceive how beautifully the idea expressed in one line is repeated again in the following line. It is, however, necessary to offer a few explanatory remarks in order to make the parallelism more apparent, and also because the rendering which I have given materially differs from that in the English version,

"Simeon and Levi are brethren," *i. e.*, they are not only the sons of the one mother, but possess likewise the same wicked disposition. It is to this bad character of theirs, that the passage refers. This wicked disposition they evinced in their being associated in the treacherous murder of the Shechemites, recorded in Gen. xxxiv. 25, 26, 27. According to the uniform tradition of the Jews, too, they were also the chief instigators of the conspiracy against Joseph. "Instruments of vio-

lence are their swords." In the English version it is rendered, "instruments of cruelty are their habitations." The translators have evidently derived מְכֹרֵתֵיהֶם (*mecherothehem*) which I have rendered by "their swords," from מְכוֹרָה (*mechurah*), which, however, denotes *birth* or *nativity*, and not *habitation*. In the English Bibles containing marginal readings, in the margin it is rendered "their swords are weapons of violence," which precisely accords with my rendering, and is no doubt the correct one; for there is a distinct allusion in the passage to the slaughter of the Shechemites, "Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males." (Gen. xxxiv. 25.) "In their assembly do not join my heart." The Hebrew word כְּבוֹד (*kavod*) *honour, glory*, is in poetry often employed to denote the *heart*, the *spirit*, as the noblest part of man; as, for instance, Psalm xvi. 9, "Therefore my heart is glad, and my spirit rejoiceth." Eng. version: "My glory rejoiceth." Hence we frequently find it stands in parallelism with *life, heart, or spirit*, and in all these passages the rendering of the English version, "my glory rejoiceth," does not afford a clear meaning. In the above passage it is better to render it "heart," as it stands in parallelism with "soul."

"For in their anger they slew a man, and in their wantonness they houghed an ox." The last clause of this passage is rendered in the English version: "and in their selfwill they digged down a wall." The translators must have read שֹׁר (*shur*) "a wall," instead of שׁוֹר (*shor*) "an ox," in which they have evidently followed the Chaldee, Syriac, and Vulgate versions. There are, however, several important objections to this emendation of the word. In the first place, there is no allusion in the history to which it refers, to the digging down of any wall, or the destruction of the city, it is merely said, "they spoiled," *i. e. plundered*, the city. See Gen. xxxiv. 27. Secondly, the verb עָקַר (*akar*) in the *Piel conjugation* is in Scripture only used in the sense *to hough, to hamstring, i. e., to cut the back sinews of the legs of horses by which they are rendered useless*. See Josh. xi. 6. 9; 2 Sam. viii. 4; 1 Chron. xviii. 4. Thirdly, שׁוֹר (*shor*) stands in parallel with אִישׁ (*ish*) *a man*, both nouns evidently refer to one and the same subject. It is better, therefore, to retain the present reading of the Hebrew text, and render "an ox," which is here employed figuratively to denote a man of distinction, and refers to Hamor, the prince of the country, or Shechem, his son, whom the two sons of Jacob induced to be circumcised, and whilst thus disabled fell upon them, and slew them. Many commentators take the nouns *ish* and *shor* collectively, and refer the

first noun to the inhabitants of Shechem, and the second to Hamor and his son Shechem, which is quite admissible. Thus Boothroyd renders :

“ For in their anger they slew the men,  
And in their self-will cut off the princess.”

Similarly also the eminent Biblical scholar Kennicott :

“ For in their anger they slew the men ;  
And in their fury, they destroyed the princes.”

Not a few render, “they houghed or maimed oxen,” and take it in a literal sense, as referring to a portion of the cattle which Jacob’s sons destroyed, as it was impossible for them to drive all away. But, on referring to Gen. xxxiv. 28, it will be seen that the language is too explicit to admit of such an interpretation, for it is there distinctly stated, that “they took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field.”

We may observe, too, that in Scripture princes or men of distinction are in other places of the Old Testament spoken of under the figure of *bulls*. Thus, (Psalms xxii. 13, Eng. vers. v. 12):

“ Many bulls have encompassed me,  
Strong bulls of Bashan have beset me around.”

So again, (Psalms lxviii. 31, Eng. vers. v. 30) :

“I will disperse them in Jacob,” *i. e.*, I predict that they shall surely be dispersed. The prophets, in order to give greater force to their declarations, sometimes declare themselves to do what they merely predict would come to pass. So Ezekiel, xliii. 3, says: “When I came to destroy the city,” *i. e.*, when I came to prophesy that the city should be destroyed.

We will now adduce a few examples of parallelism from the poetical books :

“ Seek ye Jehovah, while He may be found ;  
Call ye upon Him while He is near ;  
Let the wicked forsake his way  
And the unrighteous man his thoughts,  
And let him return unto the Jehovah, and He will have mercy upon him,  
And unto our God, for He will abundantly pardon.”—(Lit. will multiply to  
pardon.) (Isa. lv. 6, 7.)

“ For affliction cometh not out of the dust,  
And trouble springeth not out of the ground.” (Job v. 6.)

“ Happy is the man *that* findeth wisdom,  
And the man *that* getteth understanding.” (Prov. iii. 13.)

“ Jehovah, what *is* man, that Thou knowest (*i. e.* carest for) him ?  
Or the son of man, that Thou regardest him ?” (Ps. cxliv. 3.)

“ Woe to him *that* buildeth a city with blood,  
And establisheth a town by iniquity.” (Hab. ii. 12.)

II. *Antithetic Parallelism.* To this class belong those parallelisms in which the second clause contains an opposition of terms and sentiments to those expressed in the first. This class of parallelism is particularly adapted to all kinds of sententious sayings; hence it occurs very frequently in the Proverbs of Solomon, where it has been employed with marked effect. The degrees of antithesis are various. Sometimes there is an exact contraposition of word to word, as

“ Faithful | are the wounds | of a friend,\*  
But deceitful | are the kisses | of an enemy.” (Prov. xxvii. 34.)

“ They | bow down | and fall,  
But we | rise up | and stand.” (Psalm xx. 9, Eng. Ver. v. 8.)

In like manner we meet with four lines, in which the third stands in antithesis with the first, and the fourth with the second, as

“ If ye shall be willing | and obey,  
The good of the land | ye shall eat;  
But if ye shall refuse | and rebel,  
By the sword | ye shall be consumed.” (Isa. i. 19, 20.)

More frequently, however, the contra position of word to word does not extend throughout the sentence, as

“ Righteousness exalteth | a nation,  
But sin is a reproach | to a people.” (Prov. xiv. 35.)

Here the two last terms, “nation,” “people,” are not antithetic, but synonymous terms:

Sometimes we meet with stanzas of four lines, of which the two last stand in antithesis with the two preceding, as

“ The ox knoweth his owner,  
And the ass the crib of his master;  
Israel doth not know me  
My people doth not consider.” (Isa. i. 3.)

Very frequently, in order to complete the sentence, a part of the first line has to be supplied in the second. It is important that the reader should bear this in mind, otherwise the second part will often not convey the full meaning, as

\* “ Faithful are the wounds of a friend,” *i. e.* sincere are the rebukes of a true friend. This beautiful and truthful sentiment of the sacred writer, has frequently been adopted by secular writers. Thus Goethe:

“ The poets tell us of a magic spear,  
Which could by friendly contact, heal the wound  
Itself had giv'n. The tongue hath such a power.”  
(Goethe's Tasso, Act 4, Scene 4.)

“And Jehovah thundered in the heavens,  
 And the Most High giveth His voice (*i. e.*, in thunder)  
 He giveth hail \*coals of fire.”  
 (Psalm xviii. 14. Eng. vers. 13.)

“The shades tremble beneath,  
 The waters tremble and their inhabitants.”† (Job xxvi. 5.)

III. *Synthetic Parallelism.* To this class belong those in which the parallelism merely consists in a similar form of construction, and where the writer after having expressed an idea keeps it constantly in view, whilst he dilates upon it, as

3. “Let the day perish wherein I was born,  
 And the night in which it was said, a man child is conceived.
4. Let that day be darkness :  
 Let not God regard it from above :  
 And let the light not shine upon it,” &c. ] (Job iii. 3, 4.)

Here the idea expressed in the two first lines is constantly kept in view in the subsequent verses. Another beautiful example of this kind of parallelism we have in Ecclesiastes xii. 1 to 7.

1. “But remember thy Creator in the days of thy youth,  
 While as yet the evil days come not, and the years draw nigh,  
 When thou shalt say, I have no pleasure in them.
2. While the sun, and the light, and the moon, and the stars be not  
 darkened,  
 And the clouds return after the rain.
3. In the day when the keepers of the house shall tremble,  
 And the strong men bow themselves down,  
 And the grinders cease because they have become few ;  
 And those that look out of the windows be darkened.
4. And the doors are shut in the street,  
 When the sound of the mill is low ;  
 And he shall rise up at the voice of the bird  
 And all the daughters of the song shall be brought low.
5. Also for a height they are afraid, and terrors are in the way ;  
 And the almond tree casts off its flowers,  
 And the locust becomes a burden,  
 And the caper-berry fails ;  
 For man goes to his long home,  
 And the mourners go about in the street.
6. Before the silver cord be loosed,  
 And the golden bowl be broken,  
 And the bucket be broken at the fountain,  
 And broken the wheel at the cistern.
7. And the dust return to the earth as it was ;  
 And the spirit to God who gave it.”

\* “Coals of fire”—poetically used for lightning.

† At the mighty power of God, “the shades” *i. e.*, the departed spirits in Hades tremble, “the water and their inhabitants,” *i. e.*, the mighty seas and all they contain tremble. This verse has been terribly mistranslated in our version. “Dead things are formed from under the waters, and the inhabitants thereof.”

As this passage is highly figurative, we will subjoin a full exposition of it.

For an explanation of verses 1, 2, see Introduction, pp. lviii, lix. "The keepers of the house" are the two hands, which are properly so called as they ward off any danger that may threaten the body. "And the strong men," are the legs and feet which carry the body. The legs, through the relaxing of the muscles in old age, bend at the knees, the weight of the body being too heavy for them. The Hebrew term *אנשי חיל* (*anshe chayil*) denotes *men of strength, men of valour*, hence also *men of war, i. e., warriors*. Now, as those who possessed great strength in the legs and feet were considered among the best warriors or strong men, the feet and legs themselves are here metaphorically called "strong men." "The grinders cease;" the teeth which in old age become few. "Those who look out of the windows are darkened." The eye-lashes are here compared to windows, or rather to the lattice work of the windows, which is the literal rendering of the Hebrew word *ארבות* (*arubboth*). Lattice work being employed in the east instead of glass, the literal rendering would be, "*those that look out through the lattice windows.*" The figure obtains additional beauty, and becomes more strikingly appropriate when we consider that in Hebrew *the apple of the eye* is called *בתועין* (*bath ayin*) *i. e. the daughter of the eye*, or *אישון עין* (*ishon ayin*) *i. e., little man of the eye*, who are represented as looking through the lattice windows. "And the doors shall be shut in the street." "The doors," evidently mean the lips, which form the door of the mouth. For a similar expression, see Job xli. 6 (Eng. version, v. 14.) "Who can open the doors of his face;" also Micah vii. 5: "Keep the doors of thy mouth." The street is merely mentioned to show that the outside door is meant. "Are shut," when the teeth are gone, the lips become compressed. "When the sound of the mill is low." As the teeth are, in the preceding verse, called "grinders," it follows that the mill must be the mouth, which contains the jaws, the apparatus for grinding the food. "And he shall rise up at the voice of the bird." This expresses the restlessness of old age. It does not merely refer to early rising, for in the East it is a common practice, both with young and old, to rise at the dawn of day, it means rather the least noise will disturb him. Some have rendered the passage very erroneously, "it rises to the voice of the sparrow," that is, the voice attains to the chirping of the sparrow, which is very feeble; they refer it to the voice which becomes weak in age. But I think, although the voice generally becomes more feeble in old age, still it would be somewhat excessive to compare it to the chirping of a bird.

“Daughters of song,” is merely a poetic expression for *the voice of song*. So we find frequently in the Talmudical and other Rabbinic writings, the expression *בת קול* (*bath kol*) *the daughter of the voice*, it is, *the sound of the voice*, or merely *the voice*. According to a common Hebrew idiom, anything appertaining to a thing, or depending on it, is frequently spoken of as being the *son* or *daughter* of it. Hence Job. v. 7, lit. “the sons of the flame,” *i. e.*, the sparks of the flame. So likewise Job xli. 20, lit. “sons of the bow,” *i. e.*, arrows. “daughter of Jerusalem,” or “daughter of Zion,” *i. e.*, inhabitants of Jerusalem, Jsa. i. 8, xxxvii. 22. The loss of voice in old age is the natural result from the loss of the teeth, and the falling in of the lips. Some have taken “daughters of song,” to mean *female singers*, and others *singing birds*, and applied the passage to the *impaired hearing* frequently attending old age, namely, the singing of girls, or of birds, sounds but feebly to the aged. But the passage admits of no such application, defective hearing would have been differently expressed, as for example, 2 Sam. xix. 35, where Barzillai refusing the invitation to come and live with David, says, “I am fourscore years old, and can I discern between good and evil?” (*i. e.*, discern physically, not morally, for it is hardly reasonable to suppose that Barzillai meant to say, that, at the age of eighty, he could not discern between evil and good.) “Can thy servant taste what I eat, or what I drink? Can I hear the voice of singing men and singing women?” “Also for a height they are afraid,” *i. e.*, the aged have an aversion to ascend high places, being too fatiguing.” “And terrors are in the way,” *i. e.*, they are in constant dread of falling, their eyesight having grown dim, and their legs become enfeebled. Hence the cautious slow gait of old people. “And the almond tree casts off its flowers.”

The phrase *ינאץ השקר* (*yanets hash-shaked*) has been variously rendered. In the Septuagint, Syriac, and Vulgate versions, it is rendered, “and the almond tree shall flourish;” and this rendering is also given in the English version, and likewise in that of Luther’s, and has been adopted by a great many modern commentators. And no wonder that this rendering should have been so generally adopted, since it certainly affords both a beautiful and natural simile of the hoary head of old age. The almond tree blossoms in the midst of the winter in the east; it is, therefore, an appropriate emblem of old age. The tree wakes from its winter repose before any of the other trees, and this beautifully depicts the restlessness of the aged. The blossoms, although having a rose-colour tinge, yet the white by far predominates; so that when seen from a



distance the rose-colour is scarcely visible. Besides, the tinge of the flowers vary in the different varieties, just as they do in apple varieties. The well-known eastern traveller Hasselquist speaks of the almond tree "with its snow white flowers." (Trav. p. 28.) Hence the blossoms of the almond tree is a beautiful symbol of the white hair of old age. I must confess, I very reluctantly abandon the rendering myself, but I cannot see how the meaning to flourish is to be obtained from the verb נאַץ (*naäts*) which denotes to despise, to reject, but is never used in the sense to blossom, which would require either the verb פָּרַח (*parach*) to sprout, to flourish, or the verb נוץ (*nuts*) to flourish.\* Many critics, and among them Schröder and Gesenius, have, therefore, abandoned the rendering of the old versions, and rendered "and the almond is rejected or despised," it is, owing to the toothless condition of the aged, they have to abstain from eating it. As the term שֶׁקֶר (*shaked*) signifies both an almond tree and almond nut, there is no objection to this rendering, whilst at the same time it preserves the proper meaning of the verb. Still, as the toothless condition of old age has already been sufficiently depicted in verses 3, 4, it is, therefore, not likely that the subject would here again be introduced after other infirmities have been noticed. Besides, the portraiture of old age would hardly be perfect without some allusion to such a distinctive mark of old age as the hoary head. I think, therefore, the passage would be better rendered, "and the almond tree casts off its flowers," this rendering, as I have already stated, (p. 96) will not only preserve the proper meaning of the Hebrew verb, but will impart additional force, since it will include the idea of the falling off of the white hair, which is so very common in advanced years. Dächsel has taken a similar view of the passage, he observes, "the almond tree, with its reddish flowers, which in late winter strews the ground with its blossoms, which have gradually become white like snow-flakes, is an emblem of the winter of old age with its falling silvery hair."

"And the locust becomes a burden." The species of locust denoted by חָגַב (*chagav*) is according to Lev. xi. 22, permitted to be eaten. It is said that it is even to this day brought into the market for sale, and that the hard shelled ones resembled

\* In order to get over the difficulty which the verb presents in obtaining the meaning to flourish, some critics have regarded יִנְאֵץ (*yanets*) as an irregular future *Hiphil* form for נוץ (*yanets*) from נִצַּץ (*natsats*) to glitter. But this involves, as will be seen, altogether a change in the orthography of the word, which should be always carefully avoided if at all possible, and never be resorted to unless there is an absolute necessity for it. But in the passage under consideration, no such necessity exists.

in taste the crawfish, and are regarded as a great delicacy, though they are considered very indigestible. Diodorus Siculus speaks of a people of Ethiopia who were so fond of them that they were called *Acridophagi*, *i. e.*, eaters of locusts. The sense of the text then is, that even delicious food becomes a burden to the old man, whose appetite fails, or who cannot digest it. "And the caper-berry fails." This berry is said to be provocative of appetite and lust, and was used as a stimulant. But even this fails to produce the usual results. Many commentators, have rendered אביונה (*aviyoneh*) merely by *desire*, namely *desire fails*" which is quite admissible. "And the mourners go about the street." The meaning of this passage is not quite so clear. It apparently has reference to hired mourners. According to Jer. ix. 17, they were women, "and call for the mourning women." In 2 Chron. xxxv. 25, we read of "singing men" and "singing women" who "spoke of Josiah in their lamentations." It may, however, only refer to mourners in general. It was customary, that all who met a funeral procession, out of civility to join it, and to mingle their tears with those who wept. It is supposed that Paul in his Epistle to the Romans xii. 15, alludes to this custom when he says, "Rejoice with them that do rejoice, and weep with them that weep."

At verse 6 commences another exhortation, and we must, therefore supply from the first verse, "Remember thy Creator." "Before the silver cord be loosed," it is the nervous system, made of silver threads, here figuratively employed as the chain by which "the golden bowl," *i. e.*, the lamp of life is suspended, which is represented as falling to the ground, when the cord by which it hangs is loosed, and is broken in pieces.

The sacred writer calls it "the golden bowl" to indicate the preciousness of life. "And the bucket broken at the fountain," and "broken the wheel at the cistern." The same idea is here repeated under a different figure. When such mishaps befall the water apparatus, no more water is to be had; so likewise when the apparatus for breathing is broken, the breath must necessarily cease.

Many commentators in their endeavour to give a more elaborate interpretation of these figures have only succeeded in puzzling their readers, and probably even themselves, with their physiological and anatomical explanations, and have detracted much from the beauty of the figures. "And the dust shall return to the earth as it was." The expression harmonizes perfectly with Genesis ii. 7, where we read, "And the LORD God formed the man dust of the ground," there is neither the preposition *of* nor the article *the* before "dust" in the original. Hence it is said (ch. iii. 19,) "for dust thou art,

and unto dust thou shalt return." The body always remains dust, hence Eliphaz speaks of the human bodies, as "houses of clay." (Job. iv. 19.) And the Psalmist says, "thou takest away their breath, they die, and return to their dust." St. Paul too, calls the body an "earthly house". (2 Cor. v. 1.) "And the spirit shall return to God who gave it." With such a distinct declaration before us, it is somewhat surprising that any one should still doubt whether the doctrine of the immortality of the soul is to be found in the Old Testament writings. This passage alone, if the Old Testament did not furnish any other proof, ought to be quite sufficient to dispel any doubt on this subject. But this is by no means the only portion of the Old Testament Scriptures which sets forth this vital doctrine, which is the very corner stone of religion, and affords so much comfort, consolation, and real happiness to the pilgrim in his journey through life. There are many more equally as conclusive proofs as this one, though not so strikingly apparent in the English version, since the most important Hebrew terms, as well as many entire passages bearing strongly upon this question, are altogether mistranslated, and to this, no doubt, may be ascribed that so many English readers of the Bible have experienced a difficulty in perceiving how clearly the doctrine is set forth from the beginning to the end of the Old Testament.

Thus, for example, the Hebrew term שְׁאוֹל (*sheöl*) by which *the place of departed spirits* is denoted, and which either should have been retained as a proper name, or the Greek equivalent *Hades* adopted, is in the English version always rendered by "grave," "pit," or "hell," but which, in many places, are not proper equivalents for the Hebrew term *sheöl*. Many German writers render *sheöl* by *Unterwelt*, i. e., *the lower world*; which although not exactly a proper equivalent, yet is far better than the English rendering "grave." Thus the patriarch Jacob, when overwhelmed with grief at the bereavement of his beloved son Joseph, still found comfort in the hope of meeting him in a future life. "I will go down into *sheöl* unto my son mourning." (Gen. xxxvii. 35.) In the English version it is rendered "into the grave," but Jacob could not have expected to meet with his son in the grave, for he thought he had been devoured by wild beasts. Besides, if the patriarch had really meant the grave he would have made use of the word קֶבֶר (*kever*) which is the proper term for *grave*.

It is, however, proper to remark here, that whilst the term *sheöl* primarily denotes *the realm of departed spirits*, and is generally used in that sense, yet like many other terms of places, it is sometimes employed in a restricted sense to denote

the place of punishment of the wicked after death, or hell as it is generally rendered, but this is always clearly indicated by the context. Thus in Prov. xxiii. 13, 14, we read :

“ Withhold not correction from the child ;  
For if thou chastisest him with the rod, he shall not die.  
Yea, thou shalt chasten him with the rod,  
And thou wilt deliver his soul from *sheöl*.” (Eng. ver. “hell.”)

Now, here the terms “ die,” “*sheöl*,” cannot possibly be taken in their ordinary acceptation, for it is the common lot of all men to die, and for all souls to go down into *sheöl*, from these there is no possible deliverance. The phrases “ he shall not die,” “ deliver his soul from *sheöl*,” can, therefore, only find their true explanation when we regard them as having reference to the future punishment for sins. From this a parent’s timely correction, by God’s grace, may save a child, by causing him to turn from his evil way. This is, no doubt, what Solomon intends here to inculcate, and the translators have, therefore, in my opinion, correctly rendered here *sheöl* by “hell.” We may refer the reader also to Ps. ix. 18 (Eng. ver. v. 17.)

“ The wicked shall turn into *sheöl* ;  
All the nations forgetting God.”

It is, the wicked having stood in judgment and being condemned for their deeds done upon earth must now turn into *sheöl*, which is undoubtedly used here to denote the place of punishment. In the English version the passage is rendered, “The wicked shall be turned into hell,” it requires, however, no great amount of Hebrew scholarship to perceive that the verb יָשׁוּבוּ (*yashuvu*) cannot be rendered “shall be turned,” for the verb is in *Kal* and, therefore, active in its signification not passive. As the verb is generally used in the sense to return, many of the Rabbinic interpreters have rendered “And the wicked shall return unto *sheöl*,” and explain that they now return unto *sheöl*, not unto the abode of the departed spirits from whence they had come, but to the lowest part of *sheöl* assigned to the souls of the wicked. Rabbi Solomon Hakkohen, in his German translation, renders, “The wicked (*müssen fahren*) must descend into hell.” Hupfeld has rendered in a similar manner, “The wicked (*müssen kehren*) must turn into hell.” So Tholuck, “The Godless (*kehren*) turn to the underworld.” In like manner De Wette, “The wicked (*kehren*) turn to the underworld.” Conant renders, “The wicked shall turn back to the underworld.” And so Justus Olshausen, “the wicked (*kehren um*) turn back to hell,” who remarks upon the passage, “they turn back not as if they had come from there, but they turn now repelled, and descend immediately into hell.” The reader will perceive that although

the different renderings which we have given adhere more closely to the original in their rendering of the verb יִשׁוּבֵר (*yashuvu*) than the English version does, the meaning of the passage still remains the same, they all point to the ultimate fate of the wicked. The reader may compare also Prov. ix. 18.

As regards the etymology of the word שְׂאוֹל (*sheöl*) we may remark, that it is undoubtedly derived from the verb שָׁאַל (*shaäl*) to ask, to demand, hence, according to its derivation, it denotes a place that lays claim to all men alike. It is, therefore sometimes spoken of as very greedy, "therefore, *sheöl* (Eng. ver. "hell,") has enlarged her desire, and opened her mouth without measure." (Is. v. 14.) And in Proverb xxx. 16, *sheöl* (Eng. ver. "the grave,") is mentioned as one of the four things that are never satisfied.

Job speaks of the place of departed spirits as "the house of assembly for all living."

"For I know thou wilt bring me to death,  
And to the house of assembly for all living."—(Ch. xxx. 23.)

The rendering of the English version of the words בֵּית מוֹעֵד (*beth moëd*) by "to the house appointed," which would mean "the grave," is not, as any Hebrew scholar will at once see, a proper rendering of the original. In Isaiah xiv. 13, we have the expression הַר מוֹעֵד (*har moed*) *mount of assembly*, where the English version has correctly rendered "mount of congregation." It is quite inexplicable why the translators in the former passage should have rendered the noun as a verb, whilst in the latter passage, and in many other places they rendered it as a noun.

But the Old Testament not only plainly speaks of a *place*, or an *abode* of the departed spirits; but likewise speaks distinctly of the inhabitants of *sheöl* under the designation רִפְּאִים (*rephaim*) *spirits* or *shades*. This term, strange to say, has also been mistranslated in the English version, where it is rendered by "the dead," which will in a great measure account for the vague notions entertained by so many in respect to the vital doctrine of the immortality of the soul, they having evidently been influenced in adopting their opinions by the rendering of that version. Let us, therefore, briefly examine a few passages where these *rephaim* are mentioned, and see what the Old Testament reveals concerning them, but before doing so, it may be as well to enquire first into the derivation of the word.

The term *rephaim* is evidently derived from the verb רָפָא (*rapha*), signifying to heal, to cure, hence, to allay pain, and thus to quiet; the cognate verb in Arabic is extended in its signification so as to apply even to the healing of a tumult,

*i. e.*, to quieting it. The term *rephaim*, therefore, according to its derivation, means *the quiet*, *i. e.*, the spirits now at rest in *sheöl* who have been relieved from the turmoil of this world. Hence Job, passionately longing for this state of existence exclaims :

“ For now I would have lain down, and would have been quiet,  
I should have slept ; then there would have been rest to me.  
There the wicked cease *from* turmoil,  
And there the wearied in strength are at rest.”—(Job. iii. 13, 17.)

The first passage to which I would call the reader's attention where the *rephaim* are distinctly spoken of is that recorded in Is. xiv. 9. The prophet in his exquisitely beautiful and vivid prediction of the downfall of the last king of Babylon, puts in the mouth of the captive Israelites a song of triumph, commencing at verse 4. In order to depict more completely the universal joy that should prevail at the downfall of this common enemy, the prophet beautifully represents the cypresses and cedars, those majestic trees of Lebanon, which like the inhabitants also suffered from the ravages of war, as likewise partaking in the joy. Here one might naturally have expected that the prophet would have completed his graphic representation of the universal joy, but not so, by one of the boldest *prosopopœias* that has ever been attempted in poetry, he suddenly changes the scene from the earth to the regions of the spirit world, and with a brevity yet sublimity of diction, that has called forth the universal admiration of writers of every shade of belief, he represents the whole *sheöl* in commotion at the approach of the once mighty monarch of Babylon.

“ *Sheol* (*hades*) from beneath is moved concerning thee, to meet thee at thy coming ;  
It stirreth up the (*rephaim*) the shades for thee, all the great ones of the earth.  
It causeth to rise from their thrones, all the kings of the nations, *i. e.*, (the shades of the kings.)  
All of them begin to speak and say unto thee :  
Art thou also, even thou, become weak like us ?  
Art thou become like unto us ? (Isa. 9, 10.)

Here then, we have as clear and distinct allusion made to the *rephaim*, spirits or shades in *sheöl* as language can possibly express it. But it will probably be said that this is mere figurative language, and that no one would take this in a literal sense ; certainly not, the language is, no doubt, figurative, but the objects mentioned are, nevertheless, real. *Belshazzar*, the last of the Chaldean kings, is a real personage, and so are *the cedars and cypresses of Lebanon* real objects, and will it be said that the (*rephaim*) *spirits* who form an important part of the sacred writer's picture, are merely imaginary creatures ? What object could the prophet have

had to introduce such visionary beings with the real ones? Would his picture of *general joy* not have been complete without creating phantoms to embellish it? It could certainly not have been in order to add force to his prophecy, for it would in reality have had quite the contrary effect, and only have tended to weaken it in the eyes of his countrymen, and render it less credible. There is, in fact, no room here for cavelling; we have but one alternative, either to regard all the objects mentioned as real beings, or view them all as visionary, and we may safely leave it to the candid reader to decide for himself.

We find the *rephaim* again mentioned in Job xxvi. 5, 6 :

“The (*rephaim*) shades tremble beneath,\*  
The waters tremble and their inhabitants.  
*Sheol* is naked before him,

And there is no covering לַאֲבַדֹּן (*lävaddon*) to the place of destruction.”

Job represents in the chapter the incomprehensible and all pervading power of God, whether in *sheöl* the realm of spirits, in the waters, on earth, in the atmosphere or in heaven. If the reader will turn to the chapter he will perceive that Job sets out from the abode of spirits, and gradually ascends upwards. In the first clause of verse five Job represents the *rephaim* as trembling at the power of God, and in the second clause the waters and their inhabitants, the reader will thus perceive that these *rephaim* are again spoken of as objects that have a real existence, just as “the waters and their inhabitants,” with which they stand in parallelism. In the English version *rephaim* in the passage before us, is rendered by “dead things,” a signification which it never has, and is not so rendered in any other version. The Chaldee version has גַּבְרִיָּא (*gavraya*) the giants or mighty men, and in a similar manner it is rendered in the Syriac, the Septuagint, the Vulgate, the German, and other versions. These versions have taken the word in a restricted sense here, and applied it only to the shades of those impious and gigantic races of the Canaanites, the Zazumim, the Enim, and Anakim mentioned in Scripture, since they are also designated in the Old Testament *rephaim*, which is, however, a different word from that which denotes departed spirits. (See Gesenius’s, or any other good Hebrew Lexicon.) Still, even according to the rendering of these versions, it applies to departed spirits, and my argument is, therefore, not in the least affected. All eminent modern critics and commentators, on the contrary, have rendered it by Schatten, *i. e.*, spirits or shades. So Rosen-

\*Some read “beneath” with the next clause, and render “the waters beneath tremble,” but the rendering above given, I think, accords better with the context

müller, Ewald, Hahn, Gesenius, &c. I find it is, likewise, so rendered in the Jewish version made by Solomon Hakkohen, *Die Schatten beben da unten*, "the shades tremble beneath there." As this is a very important subject, we will refer to one passage more, and select one from the Proverbs. In ch. xxi. 16, Solomon declares :

"The man that wandereth out of the way of understanding,  
Shall remain in the congregation of the *rephaim*,"  
(Eng. ver., "the congregation of the dead.")

Here the (*rephaim*) shades of the wicked are spoken of as a "congregation" among whom *the spirit* of every one "that wandereth from the way of understanding (or piety)" is doomed to dwell. Now a "congregation" implies an assemblage of people, at least the Hebrew word קהל (*kahal*) here employed is only used in reference to the assembling of people or nations, even if a gathering of other living objects are spoken of the term עדה (*edah*) an assembly is then employed, as for example Jud. xiv. 8; Ps, lxviii. 31. It is, therefore, not stretching criticism too far to say, that the sacred writer designedly uses here the term קהל (*kahal*) in reference to the assembly of human souls of wicked men now inhabiting *sheöl*

It is altogether incomprehensible what meaning the translators intended to convey by rendering "the congregation of the dead?" If intended merely to refer to "the dead" in the graves, it would, to say the least, be a very strange, if not altogether unintelligible expression. But this is not all, it would also render this very impressive declaration perfectly meaningless, since the pious, the good, the just, as well as those that wander "out of the way of understanding" have to "remain in the congregation of the dead" until the day of the resurrection. The term קהל (*kahal*) as I have already stated, according to Scripture usage, is only applied to the assembling of living human beings, although it probably occurs no less than a hundred times in the Old Testament, not in a single instance is it used otherwise except in the passage before us, where the sacred writer, no doubt, designedly applied it to the assemblage of human souls. If, on the contrary, we are to understand by "the dead" as given in the English version *the disembodied souls*, then that rendering does certainly not convey the meaning to the ordinary reader which it was intended it should convey, and is, therefore, not a proper equivalent for the Hebrew term *rephaim*.

The ancient Jews held that *sheöl* was a vast receptacle or region where the departed spirits dwell until the day of the resurrection, when they would be united again with their



bodies. The souls of the righteous, according to their belief, dwell in the upper region, which they designated the *inferior paradise*, whilst the lower region was the place assigned to the souls of the wicked, which they called גֵּי הַהִנּוֹם (*Gei Hinnom*) *Gehenna*, which originally was the name of a valley on the south and west of Jerusalem. This valley being noted for the human sacrifices here offered to the idol Moloch, and afterwards for its becoming the receptacle for all the filth of the city, by an easy metaphor its name was transferred to the place of punishment in the other world, and to the abode of the souls of the wicked. Now, the belief that the souls of the wicked inhabit the lower region of *sheöl* is, no doubt, founded upon certain passages of Scripture in which the *lower* or *lowest sheöl* is especially mentioned. Thus, for example, Deut. xxxii. 22 :

“ For a fire is kindled in my anger,  
And it shall burn unto the lowest *sheol*.” (Eng. ver., “ the lowest hell.”)

So again in Psalm lxxxvi. 13 :

“ For great is thy mercy towards me,  
And thou deliverest my soul from the lowest *sheol*.” (Eng. ver., “ lowest hell.”)

Again in Prov. ix. 18 :

“ But he regarded not that *the rephaim are there* ;  
*That her guests are in the valleys of sheol*.” (Eng. ver., “ in the depths of hell.”)

In order to understand fully the force of this passage, it must be taken in connection with what precedes. In verses 13 to 19, *folly* is personified under the image of a foolish woman sitting at her door, and in the high places of the city, calling to those who go straight on their ways :

“ Whosoever is simple let him come hither :  
And whoso lacketh understanding to him she said,  
Stolen waters are sweet,  
And secret bread, (*i. e.*, bread to be eaten in secret) is pleasant.”

The two last lines contain an oriental proverb, meaning *that everything forbidden, and everything that requires to be done in secret has a special charm*. Many a giddy and thoughtless person will allow himself to be allured by folly's seductive voice, without, for a moment, considering the consequences of the fearful step, without regarding that the *rephaim* of those that have accepted the invitation of folly “are in the valleys of *sheöl*,” *i. e.*, in the very depths of it. I beg the reader particularly to notice, that the (*rephaim*) *shades, spirits, or souls*—the reader may choose any one of these terms as an equivalent for the term *rephaim*—of those who, from time to time, have allowed themselves to be enticed away

from the upright path, and have become the "guests" of folly are here represented as real beings now inhabiting the very depths of *sheöl*.

I have already stated that the term *sheöl* is always rendered in the English version either by *pit*, *grave*, or *hell*, but never by its proper meaning, *the realm or abode of departed spirits*, in order that the reader who is not acquainted with Hebrew may be enabled to judge for himself from the context which would be the most suitable rendering of the Hebrew term in any passage where it is employed, I have given below a list of all the places where the word occurs in the Old Testament, so that the reader will have only to substitute the word *sheöl* instead of the word *grave*, *pit*, or *hell*, as the case may be.\*

There have, comparatively speaking, been but few attempts made by the so-called liberal critics and interpreters of the German school, to explain away either the real existence of a *sheöl* or that of the *rephaim* that inhabit it, the teaching of Scripture is so clear on these points that it admits of no cavilling. The explanation, however, very frequently given by them, why those spirits do not give praise in *sheöl* is so unscriptural, that it deserves, at least, a passing notice. We may quote a remark of De Wette on the subject, which does not materially differ from other writers of this school. In treating on Ps. vi. 6 (Eng. ver. v. 5):

" For there is not in death remembrance of thee ;  
In *sheöl* who shall praise thee ?"

he observes : " The conjurations of the dead incontrovertibly prove the belief of the continual existence of the dead. That they do not praise God in the lower world arises from their being devoid of thought, or rather from the mournful condition of their existence." (Commentary on the Psalms.) Now, this is all mere conjecture, and has not a shadow of Scriptural authority in support of it. The Scriptures, from beginning to end, teach that man is accountable for his deeds done in the flesh, and for these he has to render an account at the day of judgment, and as no prayers could avail anything after the spirit leaves the body, hence they are always represented as in the above passage, that they give no praise in *sheöl*.

" And the spirit shall return to God who gave it." Ratio-

\* Gen. xxxvii. 35 ; xlii. 38 ; xliv. 29, 31 ; Num. xvi. 30, 33 ; Deut. xxxii. 22. 1 Sam. ii. 6 : 2 Sam. xxii. 6 : 1 Kings ii. 6, 9 : Job vii. 9 ; xi. 8 ; xiv. 13, 16 ; xxi. 13 ; xxiv. 19 ; xxvi. 6 : Ps. vi. 6, (Eng. ver. v. 5) ; ix. 18, (Eng. ver. v. 17) ; xvi. 10 ; xviii. 6 (Eng. ver. v. 5) ; xxx. 4 (Eng. ver. v. 3) ; xxxi. 18 (Eng. ver. v. 17) xlix. 15 16 (Eng. Ver. vs. 14 15) ; lv. 16 (Eng. ver. v. 15) ; lxxxv. 13 ; lxxxviii. 4 (Eng. ver. v. 3) ; lxxxix. 49 (Eng. ver. v. 48 ; cxvi. 3 ; cxxxix. 8 ; cxli. 7 : Prov. i. 12 ; v. 5 ; vii. 27 ; ix. 18 ; xv. 11, 24 ; xxiii. 14, xxvii. 20 ; xxx. 16 : Eccl. ix. 10 : Is. v. 14 ; xiv. 9, 11, 15 ; xxviii. 15, 18 ; xxxviii. 10 ; lvii. 9 : Ezek. xxxi. 15, 16, 17 ; xxxii. 27 : Hos. xiii. 14 : Am. ix. 2 : Jon. ii. 2 : Hab. ii. 5.

nalistic interpreters find in this passage "a pantheistic diffusion and absorption of the soul, namely, that the spirit of man after leaving the body will be again united with the spirit of God. Hitzig, whose views on this subject may be taken as a sample of those held by the school to which he belongs, observes, "This particle of the Divine breath poured out by God into the world and separated to an individual existence, will be drawn back again to its source, and united again with God's breath, which is the soul of the world." We have here another example of the arbitrary mode of interpretation so frequently adopted by the rationalistic writers. They put their own construction upon the passage, regardless whether it accords or not with what Solomon has said in another place. The proper principle of criticism is, if the meaning of a passage is doubtful, to compare it with other passages of Scripture, and thus endeavour to arrive at its proper sense. Now, this *absorption theory* has not the slightest foundation in Scripture, it was not entertained by Solomon or any of the other sacred writers. In chapter xi. 9, Solomon addresses the following advice to the "young man:" "Rejoice, young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou that for all these things God will bring thee into judgment." Here the sacred writer reminds the young, that whilst they are permitted to enjoy themselves in the days of their youth, yet they must never forget that God will bring them to account for all their actions. The judgment here spoken of unquestionably refers to the judgment after death, and is, therefore, altogether irreconcilable with the *absorption theory*. In the Chaldee version the passage, "and the spirit shall return unto God who gave it," is paraphrased "and thy spirit shall return to stand in judgment before God who gave it." Rabbi Akavia promulgated the following sentiment: "Ponder on three things, and thou shalt not enter into transgression: consider whence thou comest and whither thou art going, and before whom thou art destined to give an account." (Ethics of the Jewish Fathers.) This clearly shows that the ancient Jews had no sympathy with the *absorption theory*.

In Scripture, *death* is frequently spoken of as *sleep*, and the *resurrection*, as the awaking from sleep. Thus Job says:

"So man lieth down, and riseth not;  
Until the heavens are no more, they shall not awake,  
And shall not be aroused out of their sleep."—(ch. xiv. 12.)

So David:

"As for me, I will behold thy face in righteousness:  
I shall be satisfied when I awake in Thy likeness."—(Ps. xvii. 15.)

It is impossible to conceive a more pointed reference to the resurrection of the dead, than that which is afforded in this declaration of the Psalmist. He here sets forth that his happiness will be complete when he awakes from the slumber of death in the likeness of God. This must be the meaning of the language employed: it cannot mean anything else: the language in the original altogether forbids any other construction being forced upon it. I am quite aware that strenuous attempts have been made by many writers to divest the passage of this meaning; and, to give the reader an idea of the ingenuity which has been displayed to effect it, I will adduce a few examples. Hensler and Hitzig, explain the passage in question, "I will be satisfied when I awake in the morning with a full assurance of Thy presence to deliver me from my enemies." Hupfeld explains it, "that as often as the psalmist awakes, the presence of God bursts anew upon him like a sun." Ewald regards this Psalm as "an evening song, and that the Psalmist expresses a hope that on awakening in the morning he may have pleasant views of God." But this is simply forcing their own suppositions upon the language of the sacred writer. In plain words, it is nothing less than trifling with the language of Holy Writ. The Hebrew word תְּמוּנָה (*temunah*), means *a likeness or image*, and nothing else, and there cannot be adduced one single instance either from the Hebrew Scriptures or any other Hebrew work where it is used in any other sense. Daniel also speaks of the resurrection of the dead in unmistakable language, he says: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* to everlasting contempt."—(ch. xii. 2.)

We might go on quoting many more passages from the Old Testament Scriptures, setting forth the immortality of the soul, the intermediate state of the departed spirits, and the resurrection, but those we have adduced are quite sufficient to show the utter fallacy of the *absorption theory* of our modern critics, which would render the terms *sheöl* and *rephaim*, and the passages speaking of the awaking from the *sleep of death*, and of the *day of judgment* altogether meaningless.

The *absorption theory* is so atrocious, so repulsive, that the only charitable conclusion we can come to is, that its defenders cannot have given a moment's thought what it really implies. According to that theory the soul of the wicked, no matter how deeply stained with sin, it makes one shudder to write it, becomes again united with the pure spirit of God. The renowned writer, Hengstenberg, has very properly observed in his remarks on Ecclesiastes xii. 7, "The doctrine of the Old Testament is, that righteousness and sin stamp an indelible

character on the soul. It is impossible that the distinction between the righteous and the wicked so emphatically insisted upon, should be all at once reduced to naught in the moment of death. Against such a view is decisive; moreover, the piercing seriousness with which future judgment is announced everywhere, and especially in this book” I have been induced to offer those somewhat lengthy remarks in refutation of the *absorption theory*, as there are other erroneous theories entertained by many on the important subject of the immortality of the soul, some even of very recent origin, and against which my remarks will hold good with equal force. There can be no doubt that much of the misapprehension existing on this highly momentous subject is owing to the mistranslation of Hebrew terms and entire passages in the English version, and it is to be hoped that these mistranslations have received the careful attention of those who have been entrusted with the execution of the *New Version*.

We have said that parallelism is the chief characteristic of Hebrew poetry, which, as will have been seen from the examples given, does not consist either in rhyme, or in the symmetry of the sentences—though in the more strictly poetical books as Job, the Psalms, and Proverbs, the sentences are more generally uniform than in the other poetical books—but rather in the *symmetry of thoughts*\* A writer has very properly remarked that “Rhythm, which is a fundamental law of the voice, can never be entirely wanting in any human discourse. But it appears the more distinctly as the waves of the voice swell higher with the increasing elevation of feeling, and the mass and power of the rhythmical movement increases in proportion; consequently the effort to preserve an equilibrium is more decided, and the successive risings and fallings extend further. This takes place the most perfectly in poetry—when the soul tuned in harmony with the gently swelling wave of life, pours out her thought in symmetrical ranks, which are sometimes merely internal, expressed only in the *thoughts*—as in the Hebrew parallelism, and the poetry of the people in general, and sometimes they are also external, expressed in the par-

\* Azarias, a learned Rabbi, who flourished in the sixteenth century, was the first of the Jewish writers who called attention to this characteristic of Hebrew poetry. In a work called (*Meor Enayim*) i. e., *the light of the eyes*—probably so called from the great variety of subjects it treats on, historical, philosophical, and critical—devotes a chapter to the subject of Hebrew poetry, in which he expresses his opinion, “that although the sacred songs have a certain measure or proportions, yet they do not consist in the number of syllables, perfect or imperfect, but in the number of *things* or parts of things; that is, *the subject and the predicate and their adjuncts*, in every sentence and proposition. Thus a phrase, containing two parts of a proposition, contains two measures.” and another containing two more, and they become four measures. Azarias published this work at Montua, his birth-place, in 1574. There are several Latin translations of this work extant. It was Bishop Lowth, however, who perfected the present system of parallelism, and has since then been universally adopted.

ticular sounds, as in the poetry of the Greeks and other nations, which is measured by syllables."

Another characteristic of Hebrew poetry is *gradation*, i. e., where every succeeding expression is heightened in force, as :

"He sitting in the heavens shall laugh :  
The Lord shall deride them.  
Then shall He speak unto them in his anger,  
And in His wrath He shall confound them."—(Ps. ii. 4, 5.)

Here it will be observed, that at first God is represented as merely *laughing* at the designs of the impious kings of the earth, then as deriding them, then as speaking to them in His anger, and lastly as confounding them in His wrath.

Frequently, too, we find two definite numbers employed, *the second* greater than *the first*, in order to express an indefinite number, as :

"In six troubles he shall deliver thee :  
And in seven no evil shall touch thee."—(Job. v. 19.)

The number *six* must therefore not be taken literally, but to express a large number, which is still increased by the larger number *seven*. As much as to say, *in a very great many* troubles, he will deliver thee :

"Give a portion to seven, and also to eight ; for thou knowest not what evil shall be upon the earth."—(Ecc. xi. 2.)

It is, give a portion of the bread to *many*, for thou knowest not what evil may at any time befall thee, when thou mayest thyself stand in need of assistance. For similar expressions, see Job xxxiii, 14 ; xl. 5. : Amos 1, 3, 6, 9, 11.

There is another kind of *gradation* which we frequently meet with, and which consists in a thought or idea that has just been expressed being again taken up and more fully carried out, as :

"CURSE YE MEROZ, said the angel of the Lord,  
CURSE YE bitterly its inhabitants ;  
FOR THEY CAME NOT TO THE HELP OF THE LORD,  
TO THE HELP OF THE LORD against the mighty."—(Song of Deborah, Jud. v. 23.)

"GOD OF VENGEANCE, Jehovah ;  
GOD OF VENGEANCE, shine forth."—(Ps. xciv. 1.)

We have yet to notice another characteristic of Hebrew poetry, and that is, *the use of certain words which are only found in the poetical writings, and for which others are employed in the prose writings*. As for example, מִלָּה (*millah*), a word in poetry ; דָּבָר (*davar*), a word in prose ; אִנוּשׁ (*enosh*) a man, poetry ; אָדָם (*adam*) a man, prose ; אָתָּה (*athah*) to come, poetry ; בּוֹא (*bo*) to come, prose, &c.

Also, the use of certain epithets for substantives, as לְבָנָה

(*levanah*) i. e. the white, for the moon. (Cant. vi. 10; Is. xxiv. 23.) In prose always יָרֵחַ (*yareäch*) the moon; חַמָּה (*cham-mah*) i. e. heat, for the sun, Job xxx. 28, Is. xxx. 26; in prose שֶׁמֶשׁ (*shemesh*) i. e. the sun, &c.

So likewise the use of the construct plural form with prepositions, as עַלֵּי (*ale*), for עַל (*al*) upon, אֶלַּי (*ele*) for אֶל (*el*) unto, &c.

Also, the use of the poetical pronominal suffix מֹנִי (*mo*), for הֵם (*hem*) them. And the Chaldee plural ending יִן (*in*) instead of יִם (*im*).

Now, all these characteristics of Hebrew poetry are found in the books of the Prophets, as well as in the book of Job, the Psalms and the Proverbs, which are universally admitted to be poetical, and it follows, therefore, that the former, as well as the latter, must be classed among the poetical writings. It must be from a total disregard of these characteristics, or being perhaps misled by the somewhat sententious and regular form of construction of the lines that exist in Job, the Psalms, the Proverbs, Canticles, and in some of the isolated poems of the Old Testament, that so many entertained the erroneous idea that the prophetic books were written in prose.

Before concluding our remarks on the characteristics of Hebrew poetry, we must add a few remarks upon the *acrostic* or *alphabetical* poems of the Old Testament.

As Hebrew poetry is so entirely devoid of any outward ornamentation, it is somewhat surprising to find already as early as the times of David and Solomon a class of poems, upon which in modern times much ingenuity has been expended. Modern *acrostic* poems are constructed so that the initial, and not unfrequently also the final letters may form a certain word or phrase, most commonly a name. Of this kind were the twenty-four *hymns* composed by Sir John Davis to Queen Elizabeth, in every one of which the initial letters of the lines form the words ELIZABETH REGINA. The acrostics of the Old Testament differ altogether from the modern acrostics as the former are entirely constructed upon the Hebrew alphabet, namely: Ps. xxv., xxxiv., xxxvii., cxi., cxii., cxix., cxlv: Prov. xxxi., vs. 10 to 31; Lament. i., ii., iii., iv. The form of these acrostics is, they consist of twenty-two lines or stanzas according to the number of letters in the Hebrew alphabet, and every line or stanza begins with each letter in regular order as it stands in the alphabet. Thus the first line begins with א A, the second with ב B, &c. Of these acrostics, some, however, are more perfect than others, as Psalms cxi., cxii., and Lament. iii. The two first consist of ten verses or stanzas each, every verse having two lines, except the two last which contain three lines each, thus making up the number twenty-

two. As in the Hebrew Bible, the stanzas or verses are not divided into lines; we will subjoin here the first verse of Ps cxi. in regular lines, which will serve as a guide :

אודה יהוה בכל־לבב <sup>a</sup>  
בסוד ישרים ועדה : <sup>b</sup>

The third of the perfect alphabetical poems, namely, Lament. iii. consists of twenty-two stanzas of three lines each. We will here give the first word of the three lines as a guide :

2nd Stanza.	1st Stanza.
בלה <sup>b</sup>	אני <sup>a</sup>
בנה <sup>b</sup>	ארת <sup>a</sup>
במה־שבים <sup>b</sup>	אף <sup>a</sup>

In these perfectly alphabetical poems the lines in each poem are strikingly equal to one another in length, and scarcely less so in the number of words.

Psalm cxix. is divided into twenty-two divisions or stanzas according to the number of letters in the Hebrew alphabet. Each of these divisions consists of eight verses, and all the verses of each division begins with the same initial, so that the eight verses of the first division begin with א (*aleph*), those of the second with ב (*beth*) and those of the third with ג (*gimel*), &c. The reader, on turning to the English Bible, will find each division named after the letter with which the verses begin in the original Hebrew. In some of these poems, however, there will be found some irregularities, which may be imputed to the carelessness of the transcribers, or to the fact of not being able to find a word beginning with the letter required. Hence we find sometimes a letter was missed or repeated. Thus, for example, in Psalm xxv. there is no stanza apparently beginning with ב (*beth*), unless we regard the word אלהי (*elohai*) "O my God," as originally belonging to the first verse, the next word בה (*becha*) would then afford the letter required. Rosenmüller and others suppose, that the word אלהי (*elohai*), like the *interjections* of the Greek tragic writers, was not reckoned with the verse. It is, however, not likely that such a practice prevailed among the Hebrews, and many translators, and among them Ewald, have read (*Elohai*) "O my God" with the preceding verse, which makes good sense. In Psalm xxv., there is also no stanza beginning with the letter ו (*vav*) and likewise no stanza beginning with the letter ק (*koph*), but two stanzas commencing with the letter ר (*resh*.) The last verse of the Psalm which commences with the letter פ (*pe*) is merely added as a concluding prayer, and forms no



part of the alphabetical poem. It is not easy to determine the design of this kind of composition. Lowth thinks "that it was intended for the assistance of the memory; and was chiefly employed in subjects of common use, as maxims of morality, and forms of devotion" In this supposition he probably may be correct, for this kind of composition was at one time adopted also among the Christians, who, with a view to aid the memory, composed verses on sacred subjects after the fashion of the Hebrew acrostics, of which the successive lines began with letters of the alphabet in their order. Such compositions were called *Abecedarian Hymns*. (See *Hook's Church Dictionary*.)

## MUSIC.

Poetry and Music may well be said to have gone hand in hand from the most ancient times, for in Genesis iv., where the first piece of poetry is recorded, namely, the address of Lamech to his two wives, we find also mention made of the invention of musical instruments. And we have also the striking incident that whilst Lamech was the first poet, his son Jubal was the first musician. We may reasonably suppose that Jubal adopted the nomadic life, living in tents and keeping cattle, of which his elder brother Jabal was the founder. During the quiet and monotonous leisure hours his mind would naturally seek for some diversion to while away the time, which he would most readily find in the voice by singing. Gradually, however, the idea would suggest itself of improving the volume of sound by the aid of musical instruments; and thus we find him the inventor of a lyre, which is the type of all string instruments, and the flute, the type of all wind instruments. No doubt these instruments, when first they came from the inventor's hands were of the simplest construction, but were in course of time gradually improved in appearance and ornamentation, and even in form, just as is often the case with new inventions in our own times. The string instrument which Jubal invented is in Hebrew called כִּנּוֹר (*kinnor*), which no doubt at first was a kind of *lyre* or *cithara*, played with the fingers, but in course of time the primitive form was improved upon, until at last the harp originated from it, hence the Hebrew word is used to denote both instruments. There is, therefore, no necessity for the contention of critics insisting either to be the *lyre* or *harp*, for the word evidently includes both in its meaning. According to 1 Sam. x. 5, and 2 Sam. vi. 5, this instrument was played in walking, the larger instrument, the harp, could therefore not be meant in these places. Then, as to the mode of playing this instrument, there seems to have

been different ways. When David played before Saul, it is said, "he took the harp, and played with his hand."—(1 Sam. xvi. 23.) But, according to Josephus, this instrument had ten strings, and was played upon with the plectrum.—(*Ant.* vii, ch. 12, sec. 3.)

The wind instrument which Jubal invented is in Hebrew called **עוגב** (*ugav*), which many ancient interpreters held to have been a kind of *flute*, but whether it was of the form of the modern flute it is impossible to say. There is an instrument still very common in the east made of *reeds*, which vary from five to twenty-three reeds, commonly called the *Pandean pipe*, or *syrinx*, and probably the primitive instrument of Jubal may have been of this kind.

Many ancient nations show their great esteem for music by their ascribing the invention of musical instruments to their deities. The Egyptians, for instance, believed that *Thoth*, the god of wisdom and knowledge, was the inventor of the three-stringed lyre. The Greeks regarded Pan and Mercury as the first performers on the flute, and considered music in general as a divine gift, and as direct communication from the gods.

There are many indications that the ancient Hebrews were a musical as well as a poetical people. As early as the time of Laban, the father-in-law of Jacob, we find musical instruments and songs already in use in family circles. "Wherefore didst thou flee secretly," said Laban to Jacob, "and deceive me, and didst not tell me, that I might have sent thee away with mirth, and with songs, with timbrel, and with harp?—(Gen. xxxi. 27.) The language of Laban would imply that this was already an established custom in his time; and apparently it is still common in the east, to accompany friends when setting out on a long journey with song and music.—(See *Rosenm., Margenl.*, i. 155; *comp.* also xviii. 16.) When the prefect of Egypt was preparing for his journey, he complained of his being incommoded by the song of his friends, who in this way took leave of their relatives and acquaintances.—*Harmer's Observations.*) It is quite probable that these valedictory songs were not used, at first at least, on ordinary but only on solemn occasions, in that case, the propriety in the complaint of Laban, although an idolator, becomes strikingly apparent in being deprived of the opportunity of performing this customary solemn rite.

We are in the above passage also introduced for the first time to a new musical instrument, which is in Hebrew called **תוף** (*toph*) from the root **תפח** (*taphach*) to beat, to strike, which is the *hand-drum*, or what is now called the *tambourine*, the bells on the rim are, however, a modern addition. This instrument, from the most ancient times, was much used in the

East on joyous and festive occasions, and was generally played by females. (See Exod. xv. 20; Judg. xi. 34; 1 Sam. xviii. 6; Psalm. lxxviii. 26, &c.) From monumental representations, it would appear that there were three kinds of tambourines in use among the ancient Egyptians; namely, one of a circular form, another of a oblong form, and a third, which consisted of two squares separated by a bar. From the representations of the monuments it is also evident that among the Egyptians the tambourine was likewise generally played by the women, whilst the flute was played by men. (See *Wilkinson, Manners and Customs of the Ancient Egyptians*, vol. ii. pp. 253, 314.)

The sublime triumphal song of Moses, after the children of Israel had passed through the Red Sea, furnishes another example where poetry and music went hand in hand. The hymn was composed for the occasion, and so, no doubt, was the music to which it was sung. "Then sang Moses and the children of Israel the song to the LORD, and spake saying: (Exod. xv. 1.)

"I will sing to the Lord for He is gloriously exalted;  
The horse and its rider hath He thrown into the sea."

When the men had finished, Miriam and all the women took up the song, but with the addition of accompanying themselves with timbrels. "And Miriam, the prophetess, the sister of Aaron took the timbrel in her hand; and all the women went after her with timbrels and with dances. And Miriam answered them:

"Sing ye to the Lord for He is gloriously exalted;  
The horse and its rider hath He thrown into the sea."—(ch. xv. 1.)

Born and brought up as Moses was in Egypt, it is no wonder that we now and then in the Pentateuch meet with manners and customs peculiar to his natal country. It will be seen from the above passage, that we have here two distinct choirs, the women singing separately from the men. Now, from monuments it is evident that this custom prevailed in Egypt. Champollion discovered in the grottoes of Beni Hassan, "a picture which represented a concert of vocal and instrumental music; a singer is accompanied by a player upon the harp, and assisted by two choirs, one of which is composed of men and the other of women; the latter beat time with their hands."—(*Letters*, p. 53.)

The first introduction of musical instruments in connection with religious service we find mentioned in Num. x. 2. Where God commanded Moses to make "two trumpets of silver" which were to be used "for the calling of the assembly, and for the journeying of the camps." This is also the first indica-

tion of this kind of wind instrument. It was perfectly simple in its structure being made "of a whole piece," and may, no doubt, be regarded as the type of the various metal wind instruments afterwards gradually introduced. There are indications that music was fostered in the institutions called *the schools of the prophets*, which are believed to have been founded by the prophet Samuel. The passage which strongly favours this supposition occurs in 1 Sam. x. 5; after Samuel had anointed Saul king, he foretold to him what should occur on his way. One of the things that was to happen was that he should meet a company of prophets coming down from the high place, with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophecy,"—(Compare also 2 Kings, iii. 15.)

In course of time music became one of the luxuries in the palaces of kings. The first intimation of this we have in the reply of Barzillai the Gileadite to David, when invited to go with him to Jerusalem and partake of his royal hospitality, as a return for the great services he had rendered him, when he was expelled from Jerusalem by Absalom. (See 2 Sam. xvii., 27, 28, 29.) The aged Barzillai replied: "I am this day fourscore years old; *and* can I discern between good and evil? Can thy servant taste what I eat or what I drink? Can I hear any more the voice of the singing men and the singing women? Wherefore then should thy servant be yet a burden to my lord the king?"—(2 Sam. xix. 35.) Again, allusion is made to it in Ecclesiastes ii. 8, where Solomon says: "I gathered me also silver and gold, and the peculiar treasures of kings and provinces: I got me men singers and women singers, and the delights of the sons of men, musical instruments of all sorts."

From the royal palaces music soon found its way also into ordinary convivial gatherings. In Isaiah's time it seems already to have been quite an established practice for those indulging in strong drinks and wine to enliven their assemblies with music. Hence the prophet exclaims:

"Woe unto those, that rise up early in the morning *and* follow strong drink ;  
Who continue until late in the evening, till wine inflame them.  
And the harp and the lyre, tabret, and the pipe, and wine are in their feasts ;  
But the work of the LORD they regard not,  
And the operations of His hands they do not perceive."

(Isa. v. 11, 12.)

But not only was music employed on festive occasions, but likewise entered the solemnities of mourning. When king Josiah was killed in the battle against Pharaoh Necho, king of Egypt, it is recorded that "Jeremiah lamented for Josiah: and all the singing men and singing women spake of Josiah in their lamentations."—(2 Chron. xxxv. 25.)

It was, however, under David that song and music entered on an entirely new era, to him unquestionably belongs the honour of having brought the Lyric poetry of the Hebrews to perfection. Already as a youth he had evinced a passion for music and poetry. His skill on the harp procured him admittance to the presence of the King, a circumstance which must have greatly encouraged him to improve the musical talents with which he was so highly gifted. But having several times narrowly escaped, with his harp in his hand, the deadly spear which Saul hurled at him through jealousy, he fled into the wilderness of Judea, where he wandered for several years. There in the lonely desert, wandering from place to place, seeking a safe abode, his harp was his only comforter and friend. Its melodious tones assuaged his fears, and made him forgetful of envy and hatred. When afterwards brighter days smiled upon him, and the shepherd's staff was exchanged for a sceptre, the harp still remained his companion in the royal palace, where he also continued to increase the poetry of the Hebrews.

In the institution of the Tabernacle service by David, and afterwards the temple service by Solomon, music reached its height among the ancient Hebrews. In order to add greater solemnity to the service of God, David divided the four thousand Levites into twenty-four companies, whose special duty it was to attend in regular weekly courses in succession at the Tabernacle, and take charge of the musical portion of the service. See 1 Chron. xxi. 5, xxiii. 5, xxv. 1-31. Compare also 2 Chron. v. 12, 13. Each of these companies had its *מנצח* (*menatseäch*) leader, and to whom the Psalms were dedicated, as is stated in some of the titles. The courses collectively, as a united body, were superintended by three directors. After the building of the temple, Solomon continued this arrangement, and which, with the exception of some temporary interruptions during the reign of idolatrous kings, was preserved until the final overthrow of Jerusalem. Both music and poetry greatly deteriorated after the return of the Jews from their long Babylonian captivity.

The Psalms were accompanied some by *string* and some by *wind* instruments as indicated in the inscriptions of the Psalms. As for example Ps. iv. 1, "To the chief musician (or leader) over (Neginoth) the string instruments, a Psalm of David." Again Ps. v. 1, "To the chief musician over (Nechiloth) the wind instruments, a Psalm of David." The reader will perceive, on referring to the English Bible, that in the inscriptions or titles of the Psalms, the Hebrew terms of the musical instruments are in all cases retained, and we must say, that the translators have acted very wisely in having done so, inasmuch as great obscurity

prevails as regards the proper import of some of the terms employed in the inscriptions, arising no doubt from the imperfect knowledge we possess of the temple music. It was, therefore, far better to retain the original terms, than assume translations based merely upon conjecture. Thus, for example, the inscription of Psalm viii. reads, "To the chief musician over Gittith, a Psalm of David." Now it is altogether uncertain what the term גִּתִּית *Gittith* really means, for even the derivation of the word is doubtful. Some regard the term derived from גַּת (*Gath*) a wine press, and suppose the instrument was so called because it was generally played at the time of making wine. But why this instrument should be played just on that occasion is certainly not very easy to conceive. Others derive it from גַּת (*Gath*), a city of the Philistines, and assign as a reason that it may probably have been invented there. That may or may not be the case. It is purely conjecture. Others again assume that it may be derived from the verb נָגַן (*nagan*) to strike, to play, hence a string instrument. Now although we would not say that this derivation is altogether inadmissible, still we must say, that the form of the word is somewhat against it. Similar difficulties exist with some of the other terms in the inscriptions.

There are, however, others of which the meaning is perfectly clear. The term נְגִינֹת *Neginoth*, in Ps. iv. 1, certainly means string instruments, and indicates that the singing of the Psalm was to be accompanied by *string instruments*, whilst the term נְחִלֹת *Nechiloth* in Ps. v. 1 undoubtedly means *wind instruments*, and indicates, that the singing of that Psalm was to be accompanied by instruments of that kind.

We take this opportunity of mentioning, that in our authorized version, *the titles* or *inscriptions* are not included among the verses, whilst in the Hebrew Bible they always form the first verse, consequently in all the Psalms with titles, the verses do not correspond. As we are always quoting from the original we are obliged for the convenience of the general reader, to give also the quotation according to the English version.

There are other musical instruments mentioned in the Old Testament besides those we have described. In 1 Sam. x. v, mention is made of another string instrument called נָבֶל (*Nevel*) the *nablum*, or psaltery as it is called in the authorized version. This instrument, like the harp, was much used by the ancient Hebrews, indeed the two instruments are frequently spoken of together. According to Ps. xxxiii. 2, and Ps. xlv. 9, it had *ten strings*; but in Ps. xcii. 4, (Eng. vers. v. 3) the psaltery is mentioned as a different instrument to that of *ten strings*, and Josephus also speaks of the psaltery

as having twelve strings. (Antiq. vii. ch. x. par. 3.) But this is no discrepancy, but merely shows that the psaltery sometimes had *ten* and sometimes *twelve* strings, and may sometimes even have had less or more, just as is the case with the *keys* of the modern flutes. Yet a flute is a flute, whether it has one, four, or eight keys,

As to the shape of the psaltery, nothing can be gathered from Scripture; but according to the testimony of Jerome and other ancient writers, it was of the form of an inverted Greek Delta Δ. In the title of Ps. liii. occurs an instrument called מַחֲלָתָה (Machalath), which, by Gesenius and others, is regarded to be a kind of *lute* or *guitar*. They were apparently influenced in forming their opinion by the similarity of the Hebrew to the Ethiopic word *Mahled*, that is, a *guitar*. But the word is apparently derived from the Hebrew verb חָלַל (*chalal*), *i. e.*, to bore, to perforate, and denotes a kind of *flute*, which accords also with the opinion entertained by many ancient and modern writers.

Among the musical instruments that were used at the dedication of Nebuchadnezzar's golden image (see Dan. iii. 5,) there are two string instruments mentioned which do not occur in any of the earlier books, namely, the קִיֹּתָרוֹס (Kitharos, or Kaithros), and the סַבְבָּחָה (Sabbacha). The former is the *Kitharis* of the Greeks, and was a kind of *harp*, and the latter, which was by the Greeks called *sambuke*, was like the *nevel* of the Hebrews, of a triangular shape, and had, according to ancient writers, originally only four strings, which were played with the fingers, but in course of time the number of strings were greatly increased. Whether the Chaldeans obtained these instruments from the Greeks, or *vice versa*, it is impossible to say.

Of wind instruments there were also several kinds in use among the ancient Hebrews. We have already mentioned the (uggav) *flute* or *pipe* invented by Jubal, and the silver trumpets, which were to be used for the calling of the assembly.

The *horn*, which, in the Hebrew Bible, is sometimes called שׁוֹפָר (*Shopkar*), and sometimes קֶרֶן (*Keren*), is very ancient. It was originally made of the horns of oxen or of rams, hence its name. In course of time it was made of brass, with a large bell-shaped ending, and gradually its form more or less changed, but it still retains its name, for the Italians call it *cornò*, the French *cor*, and we speak of it as the *French-horn*. Among the ancients the horns, in a large measure, supplied the place of our bells.

The trumpet, called in Hebrew חֲצוֹצְרָה (*Chatsotserah*) was straight, and the mouth resembled a small bell: it was from 18 to 20 inches long. Such straight trumpets were also used

among the Egyptians, and are often found depicted on the monuments. (See Wilkinson, 11, p. 260.) This trumpet was used in calling the people or the rulers together, and was then blown *softly*. It was also used in giving notice for the camp to move forward, or when the people were to march to war; in that case it was sounded with a *deeper* or *stronger* note.

The חליל (*Chalil*) was a kind of flute or pipe. It occurs only five times in the Old Testament, and the passages throw no light whatever as to its form. If we, however, take those in use among the ancient Egyptians as our guide, they may be described as consisting of either a single straight tube differing sometimes in length, with the holes so low down that the player had to stretch his arms to the utmost; or, consisting of two tubes of equal or unequal length, but having a common mouth-piece, played from the end like our *hautboy*. The tubes were called the right and left pipe, the latter having fewer holes and produced the base notes. This pipe is still much used in Palestine.

The סומפניה (*Sumponia*) or סיפניה (*Siponia*) was no doubt a kind of bag-pipe, which was also a very great favourite instrument among the Arabians and Egyptians who called it *Sumara el Kurbe*. In course of time it became also quite common in almost every country of Europe, where it still remains in use among the country people in some countries. The Greeks called it *Sumphonia* and the Italians *Sambonga*.

In Psalm cl. 5, there is mention made of two kinds of *cymbals*, the one called צלצלי תרועה (*Tsiltsela theruah*) *clanging cymbals* which consisted of two flat metallic plates and were played just as they are now in modern bands. The other kind called צלצלי שמע (*Tsiltseli shema*) *sounding cymbals*, consisted of four small metallic plates about the size of a large button, two of these were attached to each hand, and the ladies, as they danced, marked time with them by striking them together. The castanets so much in use in Spain no doubt had their origin from these cymbals. They were introduced into Spain by the Moors, and as they were of the shape of chestnut shells, the Spaniards called them *castanulas*.

In 2 Sam. vi. 4, we have a musical instrument mentioned מנענעים (*Menaïnim*) rendered in the English version "cornets," but Jerome, in his Latin version, rendered it by "*sistrum*." It is impossible to ascertain from Scripture what kind of instrument is denoted by it, but if the supposition of Jerome is correct, and there is no reason to doubt that it is, since the *sistrum* was a common instrument in use among the ancient Egyptians, and was especially employed by them in religious services rendered to Isis, an Egyptian diety, and



according to some writers also to frighten away the evil spirit Typhon whom the Egyptians regarded as especially hostile to their country. Hence the *sistrum* is often met with upon Egyptian sculptures. The instrument is not easy to describe. The nearest we can come to is, by representing it as an elongated horse shoe, having three or four movable bars across the centre, each bar being furnished with three or four rings of metal. The instrument had a highly ornamental handle by which it was held upright and shaken, and as the rings moved to and fro on the centre bars ginglyng sounds were produced. Wilkinson says, "it was generally from about eight to sixteen or eighteen inches in length, and was entirely made of bronze or brass," (*Wilkinson's Manners and Customs of the Ancient Egyptians*, vol. 2 p. 323.) We may add also, that the derivation of the Hebrew name likewise favours the supposition that it denotes a kind of *sistrum* since it is derived from the verb נָנַע (*nua*) to move, to shake, and was so called from the mode in which the instrument was played. There are several instruments of this kind in the British Museum, one of which is of great antiquity. It was found at Thebes, and brought to England by Mr. Burton.

In 1 Sam. xviii. 6, we have in connection with tabrets an instrument mentioned called שְׁלִישִׁים (*Shalishim*) which, from the derivation of the name, apparently is the *triangle*, afterwards introduced into Turkish music, and in course of time into the bands throughout Europe.

It is greatly to be regretted that we have no means of ascertaining what style of music was in vogue among the ancient Hebrews, we have even but few musical notations still extant, and these throw but very little light upon the subject. In treating on the few notations that have come to us, the term סֵלָה (*Selah*) claims our first notice. This term occurs seventy-one times in the Psalms and three times in the prayer of Habbakuk. We may safely say, there is no other word in the wide field of philology which has been explained in so many different ways by different writers. Some of the definitions are very ingenious, Aquila rendered it by *always*; Symmachus by *in eternity*, in the Targum it is rendered by *from eternity to eternity*, but Rosenmüller has very properly remarked that these renderings would be quite unsuitable in many places. See (*Scholia Ps. Tom. i. p. lix.*) Take for example Ps. lxxx. 8 (Eng. vers. v. 7), "I proved thee at the waters of Meribah, Selah." To render it here by *always*, or *in eternity*, would hardly be suitable to the context. The acute Rabbinic writer, Aben Esra, supposed it denoted *so it is in truth*, whilst Augusti, in his introduction to the Psalms p. 125, supposes that it was equivalent to *Halleluiah*. But these writers have not shown

how they obtained these meanings, and they are evidently mere conjectures.

But by far the greatest portion of critics have regarded the word as a musical notation, differing only in this respect, that whilst some take the word to be composed of the initial letters of three words, others look upon the word as a musical sign of itself. Those who hold the former opinion say, it contains either the initial letters of *סימן לשנות הקול* (*Siman Lishnoth Hakkol*), a sign to change the voice, or the initials of *סב למעלה השר* (*So Lemaalah Hash-shar*) i. e. return to the beginning of the song, which would be equivalent to our modern musical notation, *da capo*.

Whilst we must admire the ingenuity displayed in these interpretations, we are bound to state that they are not based upon any solid grounds; indeed, the forming of words from initial letters is altogether foreign to the Hebrew Scriptures, although such words are sometimes met with in later Hebrew writings. The celebrated grammarian and commentator Rabbi David Kimchi, who flourished in the 13th century, supposed it indicated an elevation of the voice, deriving it from the verb *סלל* (*salal*), to raise, to lift up. (See his Lexicon entitled *שרשים*, (*Shorashim*, i. e., roots.) And this opinion has been espoused by many critics of the present century.

Herder thinks that *Selah*, which, according to him, occurs only in pathetic songs, stands in places where a change in the emotion is to be indicated as a *nota bene* for the singers. It indicates, he remarks, "neither a pause, nor *da capo*, nor an *intermezzo*, but a change in the style of singing, either in the gradual elevation of the voice or in the time. And in a note he adds, it is evident, from all accounts of travellers, that the Orientals love a simple, and what appears to Europeans a melancholy, style of music, and that at certain places they often suddenly change the time, and pass into another melody, and this was probably the case wherever the word *Selah* occurs in the Psalms.

Forkel in his *History of Music*, p.144, expresses similar views; he, however, favours the supposition that it rather indicates "a change of time, than a change of voice."

DeWette, in his *Commentary on the Psalms*, considers that it marks an elevation of the voice, and a change of time, or a repetition of the melody in a higher tone.

However, many of the most eminent modern writers take the term *Selah* to indicate merely a *pause*, where the singers were to stop whilst the music played an interlude; and this supposition certainly does not rest on mere conjecture, but the derivation of the word itself favours this hypothesis, for it is apparently derived from the verb *סלה* (*salah*), synonymous

with שָׁלַח (*shalah*), *to be quiet, to rest*, like the corresponding Syriac verb (*sh'lo*), *to rest, to pause*. The rendering in the Septuagint by *diapsalma*, *i. e.*, interlude, is also in favour of this supposition. And to this we may add that the word generally occurs at the end of a strophe, a suitable position for an interlude. In *Essai sur la Music Ancienne et Moderne*, Tom. I., p. 206, *Selah* is spoken of as a *pause*, but as indicating also that the last words should be sung with great feeling, and towards the close the voice should swell, and then gradually cease altogether.

In the inscription to Psalm xlvi., occurs the term עֲלָמוֹת (*Alamoth*), the meaning of which has also given rise to various conjectures, of which, however, only two are deserving of notice. Some have regarded it as denoting some kind of musical instrument; but such a meaning would certainly not be suitable, in 1 Chron. xv. 20, for it is there preceded by "psalteries," as the instruments which the Levites mentioned in that verse were to play; and עַל (*al*) although it has various shades of significations, as *upon, unto, after, according to, &c.* yet it is never used as the conjunctive *and*, so that the passage might be rendered *with psalteries and other musical instruments*. We must, therefore, seek for a more suitable meaning of the term, a meaning which will agree with the context in all places where the word occurs. And this, we think, will be found in the conjecture that it denotes the *treble*. The term עֲלָמוֹת (*Alamoth*) is evidently the feminine plural of עֲלָמָה (*almah*) *a young woman*, so that the phrase (*al alamoth*) wherever it occurs would denote after the manner or voice of young women, *i. e.*, the *soprano* or *contralto*. The inscription to Psalm xlvi., would accordingly read, "To the chief musician of the sons of Korah, a song after the manner of young women," *i. e.*, *to be sung with soprano voices*. Whilst in 1 Chron. xv. 29, it would indicate that the Levites there mentioned were to play upon psalteries of a *treble* kind.

Some of the musical notations in the inscriptions of the Psalms have, so far, baffled all the endeavours of critics in obtaining satisfactory explanations of them. Thus, for example, in the inscription to Psalm xxii., we have the term "Aiyeleth Hash-shachar," the meaning of which is, *the hind of the morning*, which some critics explained to mean some kind of musical instrument, but have not informed us upon what grounds their supposition is based, or why an instrument should have been designated by this fanciful term. The world renowned Rabbi Aben Esra, celebrated as linguist, commentator, astronomer, and physician, first originated the idea, that it might be the name of another song, after which this Psalm was to be sung. This supposition was espoused afterwards

also by Bochart, a learned divine, and well known over the world by his writings, but, especially by his celebrated work *Hierozoicon*, or Scripture Zoology, to which he had devoted a great part of his life; and by Eichhorn, Rosemüller, Gesenius, and many others. Yet we cannot well see how this explanation is to be reconciled with the mentioning of "the chief musician who is always spoken of as leader of the choir and musical instruments, but who could hardly be said, to be a *presider over a Psalm to be sung after some other melody*. We have, therefore, with all due deference to the authorities above mentioned always held the opinion, that the term in question was the name given to the company of Levites who performed the musical portion at the *morning service* in the temple. We will here state our reasons for adopting this opinion, and leave it to the reader to judge as to its probability.

It is well known that the morning service in the temple began with the dawn, and that the sacrifice was offered immediately at sunrise. The seven gates of the court of Israel were then opened, and on the opening of the last the silver trumpets sounded a flourish, to call the Levites to their desks for the performance of the musical portion, and the stationary men to their appointed places as the representatives of the people. The opening of the folding doors of the temple was the established signal for killing the sacrifice.

Now, the *sun* is evidently here poetically called *the hind*, just as the Arabian poets constantly call the sun *the gazelle*, no doubt on account of the great lustre and soft expression of the eyes for which this animal is so celebrated. "The morning hind" is therefore only a figurative expression for the *rising sun*, and hence a very suitable epithet for the company of musicians attending at the morning sacrifice at sunrise.

The psalm, too, is a very appropriate one to be sung at the offering of the morning sacrifice; indeed, there is direct allusion made to public service and sacrifice:

I will declare thy name to my brethren :  
In the midst of the congregation I will praise thee.  
V. 23 ; Eng. vers. v. 22.

Of thee *shall be* my praise in the great congregation ;  
My vows I will pay before those fearing thee.  
The poor shall eat, and shall be satisfied ;  
They shall praise the LORD that seek him ;  
Your heart shall live for ever.

Vs. 26, 27 ; Eng. vers. 25, 26.

The mentioning of the "poor shall eat," in connection with "Of thee my praise shall be in the great congregation," in the

preceding verse evidently indicates that it refers to the sacrificial feast which took place at the offering of peace-offerings. Those sacrifices, which were entirely voluntary, and were offered in returning thanks for some benefits vouchsafed, or in asking for some favour, or merely as an act of piety, differed from the burnt offerings which were entirely burnt, and from the sin offerings, which were partly burnt, whilst the officiating priest obtained a portion of them, inasmuch as of the peace-offerings only the blood was poured upon the altar, and the fat only was burnt, whilst the breast and the right shoulder went to the priest, and the remainder belonged to the party who made the offering, and who feasted upon it with his family, his friends, and such as he wished to invite.

This custom is very ancient, since we find it already practised by Jethro, as recorded in Exod. xviii. 12: "And Jethro Moses's father-in-law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses's father-in-law before God." In Deut. xvii. 11, it is even enjoined that the poor shall be invited to those feasts. "And thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the Lord thy God hath chosen to place his name there."

We feel assured that the reader, after duly considering the foregoing remarks, will agree with us that the poetic epithet, "the hind of the morning," is quite a suitable appellation of the company of Levites who performed the musical service at the morning sacrifices, and that the opinion we have above expressed is not formed on mere conjecture.

In treating on music, we must not omit to state, that in national and religious celebrations the women also took part in the performance of it. We have already had occasion to allude to Miriam, who, with the women of Israel, took part in singing the triumphal song after the miraculous deliverance from the Egyptians at the Red Sea. On a certain occasion, on the removing of the Ark, according to Psalms lxxviii. 26, (Eng. vers. 25) women also took part in the solemn procession playing on timbrels:

"The singers went before, after them the players on instruments;  
Among them were damsels playing with timbrels."

On the occasion of David returning from the victory he had gained over the Philistines, the implacable enemies of the Israelites, the women of all the cities of Israel came out to

meet King Saul, singing and dancing, and with instruments of music. "And the women answered *one another* as they played, and said,

Saul hath slain his thousands,  
But David his ten thousands."

1 Sam. xviii. 7.

Among the returning captives, from Babylon brought back by Ezra, according to his enumeration there were two hundred singing men and singing women, which shows that even during their long captivity they had not altogether neglected music, although at times they hung up their harps on the willows, and refused to sing the songs of their native country in a foreign land.

The playing on instruments and the singing was often accompanied by dancing on festive occasions, and even in sacred worship. Miriam and the women of Israel danced whilst they played on the timbrels and sang. (Exod. xv. 20.) In Psalm cxlix. 3, the Psalmist says,

"Let them praise his name in the dance :  
Let them sing praises to him with the timbrel and harp."

Even David himself did not think it beneath his royal dignity to "dance with all *his* might before the ark whilst removing it into the city of David." 2 Sam. vi. 14.

In later times it appears in order to make the religious ceremonies more imposing new practices were introduced and among them there is mention made in the Mishna\* of a *torch-light dance* with song and music which took place in the *Court of Women* on the first evening of the Feast of Tabernacle, see Tract. Succah ch. v. 2-4, although later Rabbinic writers speak of its having been repeated during the whole of the seven evenings of the festival. The statement in the Mishna is far more trustworthy, as its authors lived so much nearer the time when the ceremony was yet performed.

We will here take the opportunity of offering a few brief remarks on the different Courts of the Temple.

THE COURT OF WOMEN, sometimes also called *the new court* (2 Chron. xx. 5), and *the outer court* (Ezek. xlvi. 21), was so called not as its name would imply that none but women were permitted to enter, but because it was the regular appointed place of worship, beyond which they were not permitted to go except when they brought a sacrifice, in which case they went forward to the Court of Israel. The Court of Women was

\* A full description of this Rabbinic work will be given hereafter.

entered from the Court of the Gentiles, (which was the outer court, and into which persons of all nations were permitted to enter,) by the gate called *the beautiful*, it was of marvellous workmanship, its folding doors, lintel, and side-posts being overlaid with Corinthian brass. The court itself was 135 cubits square, which according to the *sacred cubit* of twenty-one inches would give a dimension of 236 feet three inches, whilst according to the *common cubit* of eighteen inches it would be 202 feet six inches square. There was a gate on each side, and on three of its sides were piazzas with galleries above them, from whence could be seen what was going on in the spacious court. In each corner of this court, there was a room, each set apart for a special purpose. (See Ezek. xlvi. 21-24.) The first was appropriated to the purification of the lepers after they were healed. In the second the wood for the sacrifices was laid up. The third was set apart for the Nazarities, where they shaved their heads and prepared their oblations. And in the fourth the wine and oil used for sacrifice were stored. There were besides two additional rooms, in which the Levites kept their musical instruments, and in which were also kept thirteen treasure chests, two of which were for the depositing of the half shekel which was paid yearly by every Israelite, in the others the money was kept which was used for the purchase of sacrifices, &c.

THE COURT OF ISRAEL.—The Court of Israelites was separated from the Court of Women by a wall of  $32\frac{1}{2}$  cubits high on one side and 25 on the other. The difference in the height of the wall arose from the rock on which the temple stood becoming higher on advancing westward, hence the different courts become elevated in proportion. The ascent into this court, it is said, was made by a flight of fifteen steps of a semicircular form, and according to some of the Rabbinic writers it was upon these steps that the fifteen Psalms, namely from 120th to 134th inclusive, of which each bears the title שיר המעלות (*Shir Hammaäloth*) i.e., *a song of ascendings*, rendered in the English version “a song of degrees,” were sung by the Levites. But there is not the slightest proof of there having just been fifteen steps, and it is now generally believed, that the precise number fifteen is only the offspring of the fertile imagination of those Rabbinic writers suggested by the fifteen *Psalms of degrees*.

A widely prevailing, and certainly more reasonable opinion among critics is, that these psalms were called “*songs of ascendings*,” because they were either sung on the occasions of the three yearly journeys of the tribes when going up to Jerusalem to bring their offerings, or by the returning Israelites

from their long Babylonian captivity. The former supposition is certainly very plausible for it was customary in speaking of going to the Holy Land or to Jerusalem as *going up to them*. Furthermore, there is a direct allusion made to these yearly pilgrimages of the tribes to Jerusalem in Psalm cxxiii 3, 4.

Jerusalem, the well-built,  
Like a city that is compacted together.  
Thither the tribes go up,  
The tribes of the LORD,  
According to an ordinance in Israel,  
To give praise to the name of the LORD.

And in Psalms xlii. 5 (Eng. vers. v. 4), and Isa. xxx. 29, mention is made of these pilgrimages being attended with songs of praise. Taking, therefore, all these circumstances into consideration, we may safely conclude that the fifteen psalms were called *songs of ascendings* from their being sung by the tribes on these yearly pilgrimages to the holy city.

Gesenius, and after him DeWette and some few other critics, have indeed taken objection to this explanation, on the mere ground that a few of the psalms are rather of a melancholy nature, and, therefore, unsuitable for such joyous occasions, and have favoured the supposition, that the title, "song of ascendings," or "degrees," has reference rather to some peculiar style existing in the composition of some of the psalms, namely, a gradual rising in the sentiment, as, for example :

I will lift up my eyes to the hills,  
From whence cometh my help.  
My help is from the LORD,  
Maker of heaven and earth.

Ps. cxxi. 1, 2.

But this style does by no means uniformly prevail throughout the fifteen psalms ; besides, it is exceedingly common in all poetical writings of Scripture, and especially in the Psalms and Proverbs.

The entire length of the Court of the Israelites from east to west was 187 cubits, or 327 feet 3 inches, according to the sacred cubit of 21 inches, whilst its breadth from north to south was 135 cubits, or 236 feet 3 inches. This court was, however, divided into two parts, one of which formed the *Court of the Israelites*, and the other *the Court of the Priests*. The former was a kind of piazza, which surrounded the latter, and under which the people stood whilst their sacrifices were burning in the Court of the Priests. It had no less than thirteen gates, with chambers about them, each chamber having a special name, and was set apart for a special purpose. The space taken up by the Court of the Priests was 165 cubits, or 288 feet 9 inches in length, and



119 cubits, or 208 feet 3 inches wide, and was raised  $2\frac{1}{2}$  cubits, or 3 feet 7 inches above the surrounding court, from which it was separated by the pillars which supported the piazza, and the railing, which was placed between them. It was within the Court of Priests that the altar stood upon which the sacrifices were consumed, and the molten sea, in which the priests washed; and here, likewise, were the ten brazen lavers for washing the sacrifices, and the various utensils and instruments for sacrificing, which the reader will find enumerated in 2 Chron. iv. Into this court the Israelites were only permitted to enter on three occasions, namely, when they had to lay hands on the animals which they offered for a *sin offering*, or when they had to kill them, or when they had to wave a part of them, as was the case in offering a peace or thanks' offering; on such occasions, before the portions which were to be offered were committed to the fire of the altar, the priests put them in the hands of the offerer, who lifted them up on high, and waved towards the four quarters of the globe, the priest supporting and directing his hands. When entering this court they generally did so on the north or south side, according to the side on which the sacrifice was to be slain, but as a general rule they never left the court by the same door by which they had entered.

From the Court of the Priests, the ascent to the temple itself was by a flight of twelve steps, each being half a cubit in height, which led to what is called *the sacred porch*, which was 20 cubits long, and at the entrance of which stood the two pillars called Jachin and Boaz, which were 23 cubits high, and could be seen by those standing in the courts immediately before it. The architectural proportions of the temple were 60 cubits long, 20 cubits wide, and 30 cubits high. The internal dimensions of the "holy" were 40 cubits long, 20 cubits wide, and 30 cubits high. The "holy of holies" was situated on the western extremity of the entire building, and its internal dimensions formed a cube of 20 cubits. From the descriptions of the temple, it appears that the "holy of holies" was an *adytum* without any window. It is very probable that Solomon refers to this fact when he said, "The Lord said that he would dwell in the thick darkness." (1 Kings viii. 12.) The "holy of holies" was separated from the "holy" by a partition, in which was a large opening for an entrance, which was, however, closed by a suspended curtain.

In Levit. xix. 30, there is a general command given, "Ye shall keep my Sabbaths, and reverence my sanctuary;" and in other places there are certain prohibitions laid down, in reference to the sanctity of the house of God; but in course of time in order to ensure a more strict reverence for the temple, the

Sanhedrim promulgated certain prohibitions which were not mentioned in the Mosaic code. These are still preserved in the Rabbinical writings, a few of which we will here subjoin for the benefit of the reader. 1. "No one shall enter the mountain of the house with his staff." This prohibition does however not include the lame who require a staff for support. 2. "No one shall enter with his shoes on his feet," though he is permitted to enter with sandals. There are direct proofs that it was the custom in remotest antiquity to approach barefoot the sacred spot where the Deity was believed to be present. In Exod. iii. 4, 5, we are told, when the Lord saw that Moses went to see why the bush is not burned, He called to him, and said, "Approach not hither; put off thy shoes from thy feet, for the place whereon thou standest is holy ground." - Again, in Joshua v. 15, it is recorded, that the angel which appeared to Joshua, in a similar manner commanded him, "Loose thy shoe from off thy foot, for the place whereon thou standest is holy." It is the prevailing opinion that the priests performed their sacred duties in the temple unshod; and even now it is customary among the Hebrews whose forms of worship have not been modernized, to take off their shoes on their most solemn of all festivals, *the day of atonement*. The Mohammedans are likewise not permitted to enter a mosque with their shoes on. Jamieson says: "The lobby of their mosques is filled with shoes, just as the lobby of a house, or recess of a church, is filled with hats amongst us." (*Paxton's Illustrations*, I p. 298, note). They have, no doubt adopted this practice among others from the Hebrews. It is, however somewhat curious to find that Pythagoras the founder of the Italic School of Philosophy, who flourished about 550—505 B. C., should also have enjoined on his discipies to enter the temple and to sacrifice unshod. It is, most likely Pythagoras adopted the custom from the Egyptians, whose country he had visited during his extensive travels. This custom, will at first sight appear somewhat extraordinary, and yet, it was in reality a common practice prevailing in the ordinary intercourse of life among the ancient nations. In the east, shoes are seldom worn in the apartments in paying visits, but, are generally taken off in an ante-chamber. 3 "No one shall enter the mountain of the house with his scrip on." The scrip being used as a convenience in transacting ordinary business, it was not suitable to be brought into the house of God. 4 "No one may enter with the dust on his feet." It was quite a common practice before entering any private dwelling to wash or wipe the feet, hence we find it was the first act of attention which was paid to strangers in conferring hospitality. (Comp. Gen. xviii. 4, xix. 2. Judg. xix. 21. Hom. Od. iv. 49). The com-

mon practice of wearing sandals which merely protected the soles, rendered the washing of the feet peculiarly refreshing, since they soon become parched and covered with fine dust. The office was generally performed by the servants, and, therefore, when Abraham and Lot, in the two first passages above quoted made use of the expression, "and wash your feet," it means *and have them washed*, not that the guests were to do it themselves. 5 "Neither shall any one enter with money in his purse." The carrying of a purse with money in it, implies ordinary business transactions, and, therefore, it was not deemed proper to bring it into the place of worship, where all worldly thoughts and affections should be shaken off. "It is however permitted to bring such money as is required for the purchase of sacrifices and for other purposes, in the hand." 6 "It is not permitted to use any irreverent jestures, especially before the gate of Niconor." This gate was exactly in front of the temple. 7 "No one is permitted to make the mountain of the house a thoroughfare." 8 "He that enters the court, must go leisurely and gravely to his place, and whilst there he must demean himself as in the presence of the Lord God, in all reverence and fear." 9 "He must worship standing, with his feet close together, his eyes directed to the ground, and his hands upon his breast." 10 "No one, however weary, is permitted to sit down in the court." There was, however, an exception made in favour of the kings of the house of David. 11 "It is not permitted to pray with the head uncovered." This rule has always been observed by the Hebrews to this day, except among some congregations who within the present century introduced many reforms into their services. 12 "On leaving it is not permitted to turn the back upon the altar." To avoid breaking this rule, they walked backward until they were out of the court.

DANCING.—The Hebrew term for the *dance* is מַחֹל (Machol), and is derived from the verb חָלַל (chul), *to twist, to turn*, and as the derivation of the word indicates, the *dance* of the ancient Hebrews apparently consisted merely of gesticulations made with the hands and feet, the dancers often moving in a circle, as is still the custom in the East. According to the description of Eastern travellers, an expert lady dancer leads the dance, making all kinds of steps and gestures yet keeping time to the notes of the timbrels, the other dancers following in a circle, and imitating their leader as nearly as possible. Some writers have discovered this custom of a leader of the dance, in the case of Miriam, "who took a timbrel in her hand, and all the women went out after her with timbrels and with dances." We may take it for granted that the danc-

ing mentioned in Scripture was altogether free of unseemly movements and indecorous actions, differing in this respect widely from the dancing as now practised among the modern orientals, or they would not have been tolerated by the holy men, much less permitted to form a part in religious ceremonies. There is not a single example to be found of men and women dancing together. In Judg. xxi. 21, there is only mention made of female dancers, and certainly the Benjamites who lay in ambush for them would not have had such an easy task of carrying off the daughters of Shiloh, who came out dancing on a certain feast, if each had had a male companion in the dance.

Although oriental dances seem not to have had regular figures such as exist in modern dances, yet they were apparently not devoid of art, for Lady Montague, who accompanied her husband in his embassy to Constantinople, declared that she could never play the part of the leader of the dancers. There is no indication in the Scriptures of the existence of public dancers such as are now very common in Eastern countries, or that women danced for amusement in the presence of men. The dancing of the daughter of Herodias before company, may be taken as an example of the evil influence which the introduction of Grecian customs had exercised. Among the Mohammedans dancing is looked upon as an amusement quite beneath the dignity of a man, and therefore men hardly ever take part in it, but is left altogether to the women. Among the Greeks, however, where dancing formed a kind of mimic representation of the common actions of life, and frequently even of deeds of war, it was admitted among the gymnastic sports.

As we have just been noticing the circumstance of women being permitted in taking a prominent part in religious and patriotic ceremonies, we may take here the opportunity of referring to a subject which has been enlisted by some modern Biblical critics in their endeavours to impugn the veracity of the Mosaic narrative. We allude to that part of the sacred narrative where Joseph is represented in having come into contact with Potiphar's wife, recorded in Gen. xxxix. Our adverse critics maintain, that from the well-known strict seclusion of Oriental women in their harems, and the great care that is exercised in guarding those places, it was impossible for Joseph to have thus fallen in with his master's wife, as is stated in the narrative.

Now this is by no means the only error into which those critics have fallen by not sufficiently distinguishing between the prevailing ancient and modern customs. We all know from modern history, and indeed from experience, how man-

ners and customs are liable to change, and, therefore, no critic would think himself justified in criticising the writings of Shakespeare by the customs and state of society as existing at the present time, and in like manner, it must be conceded, that it is highly unreasonable on the part of Biblical critics to take the rules of modern society as a guide in their expositions of Scripture.

Now every ordinary reader of the Bible must have discovered that from the beginning to the end there is not a single incident recorded which would indicate the existence of such a custom of excluding women in their harems as is now commonly practised among orientals, but on the contrary are constantly spoken of as enjoying perfect freedom, and as we have seen even took part in some of the public and religious ceremonials.

Among the Chaldeans also it appears from Dan. v. 2, 3, that women were not excluded from the society of men, but were permitted to sit with them in the banqueting hall.

But it may of course be urged, that the non-existence of such a custom among the Hebrews and Chaldeans does by no means prove that it did not prevail among the Egyptians, it will, therefore, be incumbent on us to show that although it is now a deeply rooted custom among them, it was not so in ancient times. The testimony which we are able to adduce is of the most unquestionable kind, for it is the direct testimony of the ancient Egyptians themselves, who, although more than three thousand years have passed away, still speak to us through their monuments, and testify that the women in Egypt enjoyed even greater freedom than the women in Greece. Taylor says: "In some entertainments, we find the ladies and gentlemen of a party in different rooms; but in others, we find them in the same apartment, mingling together with all the social freedom of modern Europeans. The children were allowed the same liberty as the women, instead of being shut up in the harem, as is now usual in the east, they were introduced into company and were permitted to sit by the mother or on the father's knee." (*Taylor's Illustrations of the Bible from the monuments of Egypt*, p. 171.)

On a monument from Thebes, and now in the British Museum, there is depicted a party of guests entertained with music and the dance. Men and women are seen seated together at the feast; there is another group of women singing and clapping their hands to the sound of the double pipe; and besides these there are two dancing girls. On another monument from Thebes, and now also in the British Museum, is depicted an Egyptian dinner. There we see a maid-servant presenting a cup of wine to a lady and gen-

tleman seated on chairs; another holding a vase of ointment and a garland before other guests, and another female attendant offers wine to another guest, in her left hand is a napkin, for wiping the mouth after drinking. The tables are furnished with bread, meat, geese, and other birds, figs, baskets of grapes, flowers, and other things. Beneath the tables are seen glass bottles of wine. Wood-cuts of the monuments above referred to, are given by Wilkinson in his work entitled, "Manners and Customs of the Ancient Egyptians," in the second volume, pages 390 and 393. In speaking of a party, Wilkinson also observes, "At an Egyptian party, the men and women were frequently entertained separately in a different part of the same room, at the upper end of which the master and mistress of the house sat close together on two chairs, or on a large fauteuil; each guest, as he arrived, presented himself to receive their congratulatory welcome, and the musicians and dancers, hired for the occasion, did obeisance before them previous to the performance on their part. To the leg of the fauteuil a favourite monkey, a dog, gazelle, or some other pet animal was tied, and a young child was permitted to sit on the ground at the side of its mother, or on the father's knee. In some instances we find men and women sitting together, both strangers, as well as members of the same family, a privilege not conceded to females among the Greeks, except with their relatives. And this not only argues the very great advancement in civilization, especially in an Eastern nation, but proves, like many other Egyptian customs, how far this people excelled the Greeks in the habits of social life." (Vol. II. pp. 388, 389.) So much, then, regarding the objection raised by modern critics in respect to the impossibility of Joseph being able to come into contact with his master's wife according to Eastern customs.

As regards the conduct of Potiphar's wife, as recorded in the Biblical narrative, the account given by Herodotus (2.111.) in reference to the great corruption of manners that existed among the Egyptians in their marriage relation, plainly shows how very natural the narrative is. The wife of one of their oldest kings was unfaithful to him.

The above remarks will sufficiently show how careful persons should be in this age of much lecturing, and<sup>m</sup>of} still more writing, in allowing themselves to be influenced by any arguments they may read or hear advanced to impugn the truthfulness of any Biblical account. The arguments in all cases are put forward in the most convincing manner, so that those who are not able to controvert them are in great danger of being carried away by them. Persons hearing or reading such arguments should therefore always

endeavour to find out whether there is no possibility of reconciling the apparent discrepancies. The objection raised against the portion of the narrative representing Joseph as being able so easily to fall in with his master's wife, would no doubt, by most readers be regarded as a very plausible objection, for taking in consideration the present custom in the east such an occurrence would be highly improbable if not indeed impossible. And when we see this objection brought forward by such men as Von Bohlen, Tuch, and many other writers of eminence we can hardly wonder that many should be influenced, and yet it will be seen how completely the truthfulness of the narrative may be sustained.

We have now so far endeavoured to trace the state of learning among the ancient Israelites, as far as it could be gathered from the Old Testament writings, which are the only sources from which such information can be obtained.

We will, in the next place, proceed a step further, and enquire into the school system that prevailed among them, and the various studies that were pursued in them.

SCHOOLS.—Now although we find no special mention made in Scripture of the existence of any schools before the time of the Babylonian captivity, it is yet quite evident, that the whole tribe of Levi, besides being set apart for the service of the sanctuary, was also charged with the instruction of the people, for Moses in his blessings of the tribes, says of Levi, "They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt sacrifice upon thine altar." Deut. xxxiii. 10.

Accordingly we find king Jehoshaphat, in the third year of his reign, sending Levites into the cities of Judah to teach. (See 2 Chron. xvii. 7, 8.) Being thus set apart as the regular instructors of the people, they gained for themselves great respect among the nation, which in course of time gradually deepened into veneration.

The reader will remember, when the patriarch Jacob pronounced his prophetic blessings of the tribes, (Genesis xlix.) on account of the cruel action of Simeon and Levi in the affair of the Shechemites, when they slaughtered all the male inhabitants and took their wives and little ones captives, and seized every thing that belonged to them: the pious patriarch uttered the momentous declaration:

"Cursed be their anger for it was fierce,  
And their wrath, for it was cruel:  
I will divide them in Jacob,  
I will scatter them in Israel."

(v. 7.)

This prediction was literally fulfilled in the division of Palestine, for the Levites had no tract of land assigned to them, but forty-eight cities scattered among the other tribes were set apart for them, thirteen of which, however belonged exclusively to the priests. Dwelling thus among the people they could more conveniently follow their occupation of teaching: and although we possess no positive information as to the precise mode adopted by them, we may yet safely conclude, that the teaching of the youth in places set apart for that purpose formed a part of their duties.

Of the schools of the prophets or as the German writers call them *Prophetenverein* i.e., unions or societies of prophets, we have also no particular accounts, they are only incidentally alluded to without affording any information as to the studies pursued in them. According to the Rabbies they were schools where the higher branches were studied, special attention being paid to the study of theology. This opinion was espoused also by some modern writers.

We do not know where the Rabbies obtained their information, unless it was from tradition, still we think the supposition is at least very reasonable, from the fact that we know, that they were presided over by prophets. The founding of the schools of prophets is ascribed to Samuel, and certainly the first indication of their existence is given in 1 Samuel x. 5. Later these institutions obtained a more solid organization under the fostering care of the prophets Elijah and Elisha.

After the return from the Babylonian captivity, the prophet Ezra lost no time in revising and arranging the books of the Old Testament. In this work according to the best Rabbinic authorities he was assisted by a chosen number of learned men who performed their work under his direct supervision. Some of the Rabbies give the number of men who were employed in the work as one hundred and twenty. But be that as it may, all Jewish writers are agreed that Ezra collected the sacred writings and formed the present canon, and having thus been instrumental under Divine guidance in preserving the sacred Scriptures they hold him in equal veneration with Moses. (*See Talmud, treatise Sanhedrim, p. 21.*)

But not only did Ezra diligently set to work in revising and arranging the books of the Hebrew Scriptures, but he likewise set his heart upon having Israel instructed in the statutes and judgments. (*See Ezra vii. 10.*) Hence we find from this time onward frequently mention made of סופרים (*Sopherim*) literally scribes, but the term is commonly used in a more general sense of *learned* or *literary men*. The most famous and certainly the most esteemed of these was Simeon, surnamed the Just, who became high priest and head of the great



assembly (Synagogue magna) about 302 B.C. This assembly consisted of one hundred and twenty members who were always selected for their piety and learning: and is said to have been first constituted by Ezra. Simon is frequently mentioned in the Talmud, and some of his sayings are still preserved in the פרקי אבות (*Pirke Avoth*) the *Ethics of* (the Jewish) *Fathers*. The following is a translation of one of them: "Upon three things," he said, "the world is founded," (*i.e.* the stability of society), "upon the law, religious worship, and acts of benevolence." (*Pirke Avoth*, i. 2).

At the death of Simon which took place after he had discharged the office of high-priest for nine years, Antigonus of Socoh one of his disciples succeeded him in the post of *chief teacher*. He was a highly learned and pious man, and whilst his master in his teaching strove to inculcate the principles upon which "the stability of society" depends, Antigonus went a step further in his teaching by impressing upon his disciples that every action of man should be performed upon purely conscientious principles, free from all selfish motives. "Be not," was his favourite saying, "like servants who serve the master for a reward, but rather like servants who serve the master without regard to reward, as a pure act of duty; and having the fear of God always before you." (*Pirke Avoth*, i. 3). Of the followers of this great teacher, we may mention Jose \*ben Joeser, born at Zeredah, a city in the tribe of Ephraim, and Joseph ben Jochanan, born at Jerusalem. These urged with great force in their teaching the necessity of constant intercourse with the learned, and the duty of hospitality. The former, for instance promulgated the following commendable saying: "Let thy house be a house of assembly for the wise, and cover thyself with the dust of their feet, and drink with thirst their words." And the latter said: "Let thy house be open for relief, and let the poor be children of thy house." (*Pirke Avoth*, 4, 5).

The Talmud contains many other names of celebrated teachers, who flourished during the five centuries that elapsed between the return of the Israelites from their captivity and the Christian era. Many of their most important aphorisms, declarations upon important rules of life, and decisions upon doctrinal points, are also still preserved in that great Rabbinical work, they were either handed down orally by successive teachers, or in writing, for the benefit of future students. The declarations and opinions of these eminent men afforded always matter for teachers to descant upon, just as teachers in modern

\* The words *ben* and *bar* which so frequently occur with Hebrew proper names, signify *son*, the former is Hebrew, and the latter Chaldee.

times are accustomed to discourse upon opinions delivered by learned men, and thus the subjects for discussion kept constantly increasing.

We are also told, that the Hebrew students "eagerly drank in the words of their Rabbies." This may be accounted for; in the first place, by the great reverence in which they held their teachers; secondly, their intense desire for obtaining knowledge; and thirdly, the attractive mode of the ancient teachers, not only in bringing constantly new and interesting matter before their disciples, which were often of a controversial character, but also in drawing the students out to ask questions. As for example: Rabbi Eleazar at one time gave utterance to the following apothegms before his assembled disciples: "Let the honour of thy associate be as dear to thee as thine own. Be not easily provoked to anger: *and repent one day before thou diest.*" At once his disciples asked him: How is it possible for any human being to know that day? "Well," replied the Rabbi, "since it is impossible, it behoves us, therefore, to be always prepared, and to repent as soon as we have committed an error."

In all their teaching, however, the sacred Scriptures were made the basis of their instruction as the fountain of all wisdom. Much time was devoted to the elucidation of the Mosaic Laws as containing our duties to God and man. But besides these laws, the ancient Jews acknowledged another code which they called the *Oral Law*, and which, according to their tradition, God had communicated to Moses during his stay of forty days and forty nights upon Mount Sinai, and was afterwards orally handed down through Joshua, the Elders, the Prophets, and the men of the Great Synagogue. (*See Pirke Avoth*, i. 1.) Owing to the constant persecution which the Israelites were subjected to from the first exile downward, some portions of this code had become uncertain and fluctuating, and in order to save it, from its being utterly obliterated from memory, parts were committed to writing. These written portions were afterwards collected by Hillel, Akiba, and Simon ben Gamaliel, but the final committing to writing of the whole code was only made about 220 A.D. by the celebrated Rabbi Jehuda Hanassi. As we shall have again to refer to this code, in the account of the Talmud, we shall only observe here, that the Oral Law professes to form a complement to the Mosaic Law, and being believed to be of equally Divine origin, it can easily be imagined that much time was devoted to its teaching. The Proverbs of Solomon, Ecclesiastes, and other portions of Scripture, were the foundation of the philosophy of the ancient Hebrews; and later also the Apocryphal books; the Wisdom of Solomon, and the Wisdom of Jesus the son of Sirach, or Ecclesiasticus, re-

ceived much attention. Philosophy was included in the Hebrew term חכמה (*Chochmah*) *wisdom*, and was always a favourite study of the Hebrews both in ancient and modern times. A proper idea of the great esteem in which *wisdom* or *philosophy* was held by the ancient Hebrews may be formed from the high panegyric bestowed upon it by Jesus, the son of Sirach, in Ecclesiasticus, of which he claims to be the author :

“ I (wisdom) came out of the mouth of the Most High,  
 And like a mist I covered the earth.  
 Upon high places I found my dwelling,  
 And my throne is on a cloudy pillar.  
 I alone compassed the circuit of heaven,  
 And walked in the depths of the deep.  
 Upon the waves of the sea, and in all the earth,  
 Everywhere upon earth, and among every nation  
 And every race I obtained a possession ;  
 With all those I sought a resting place,  
 And in whose inheritance shall I abide ?  
 So the Creator of all things commanded me,  
 And he that made me, gave rest to my tent,  
 And said, let thy dwelling be in Jacob,  
 And thine inheritance in Israel ;  
 He created me from the beginning,  
 Before the world, and I shall never fail.  
 In the holy tabernacle I served before him,  
 And so was I established in Zion.  
 Likewise in the holy city he gave me rest,  
 And in Jerusalem was my power.  
 I took root among the honoured people,  
 Even in the portion of the Lord's inheritance ;  
 Like a cedar of Lebanon, I am exalted,  
 And as a cypress-tree upon the mountains of Hebron,” &c.

(Ch. xxiv. 3-12.)

Sirach having thus, in glowing language, portrayed that wisdom emanates directly from God, and therefore exists everywhere if only sought after, he proceeds next to depict its beneficent influences :

Come unto me all ye that long for me,  
 And satiate yourselves with my fruits.  
 For my memorial is sweeter than honey,  
 And my inheritance than the honey-comb.  
 They that eat me shall yet be hungry.  
 And they that drink me shall yet be thirsty.  
 He that obeys me shall never be confounded,  
 And they that work by me shall never do amiss.

(Verses 19-22.)

Sirach next directs to the only source from whence that *wisdom* can be drawn :

And all this is in the book of the covenant of the Most High  
 Even the law which Moses has given us  
 For an heritage unto the congregation of Israel.  
 Cease not to be strong in the Lord ;  
 That he may confirm you, cleave unto him :  
 For the Almighty is God alone,  
 And beside him there is no other deliverer.  
 He filleth all things with his wisdom as Pison,  
 And as the Tigris in the spring time.  
 He maketh the understanding to abound like the Euphrates,  
 And as Jordan, in the time of harvest.  
 He maketh the teaching of knowledge appear as the light,  
 And as Geon in the vintage time.

(Verses 24-27.)

In order to see fully the force and beauty of the figures contained in the last six lines, it is necessary to take into consideration that the rivers mentioned overflow at a certain period to such an extent that the waters cover the land for a very great distance.

The many blessings and happiness as rewards for piety, and the evils and punishments that follow the path of the evil doer, so frequently and forcibly set forth in holy Scripture, likewise furnished abundant themes for the learned to expatiate upon. An example of the teaching upon this subject is also furnished in Ecclesiasticus: "For the good," says Sirach, "good things are created from the beginning; so evil things for sinners. The principal things for the use of man's existence are water, fire, iron, salt, flour, wheat, honey, and milk, and the blood of the grape, and oil, and clothing. All these things are good for the godly; but to the sinners they are turned into evil. Fire and hail, and famine and death, all these were created for vengeance." (Chron. xxxix. 25, 26, 27, 29.)

As regards the mode in which the instruction was conveyed, we may merely state that it was entirely by lectures.

We have already hinted, that although we find nowhere any special mention made of the existence of elementary schools before the long captivity, that it is yet highly probable that such existed under the direct supervision of the Levites. The very fact that the Scriptures could only be multiplied by manuscript, and, therefore, copies must of necessity have been comparatively very scarce, and expensive, so much so indeed as to place them beyond the reach of families possessed of merely ordinary means, rendered such schools an absolute necessity to instruct the young in the ordinary duties of religion, if in nothing else. But it is hardly conceivable, that in the villages and towns the children should have been allowed to grow up without the elementary education in such branches of learning as are almost indispensable in any community merely for the ordinary transaction of business. If such indeed had been the case, the ancient Hebrews must have fallen far short of the mental activity so characteristic of the Jewish race in later ages. But be that as it may, certain it is, that after the introduction of the Synagogues, schools generally found a place near them, it is therefore necessary to inquire as to the date when Synagogues were first instituted.

The Hebrew term for Synagogue is *בית הכנסת* (*Beth hak-keneseth*), *i. e.*, *house of assembly*, and there are many writers who strenuously maintain that these places of worship were instituted by Moses himself, although there is a tradition, that they even existed in the patriarchal ages. The Mosaic origin is

based on such passages: "Ye shall keep my Sabbaths, and reverence my sanctuary." (Lev. xxvi. 2.)

"They said in their heart, let us destroy them together :  
They have burned up all the assemblies of God in the land."  
(Eng. vers. "all the Synagogues.")—Ps. lxxiv. 8.

For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day. (Acts xv. 21.)

Leydekker, a well known writer, and one of the most persistent upholders of the great antiquity of the synagogues, observes: "The Sabbaths and festivals could not have been observed throughout the land without synagogues, and the very preservation of piety rendered such places of worship necessary, or else the people would have soon degenerated."

By far the most prevalent opinion, however is, that Synagogues were first instituted during the Babylonian captivity, and various reasons are given in support of this hypothesis. In the first place, it is asserted, that as long as the temple existed the people were obliged to bring their offerings to Jerusalem, and offer their sacrifices there; and they even build altars upon heights and in groves. Secondly, that the people oftentimes did not keep the Mosaic festivals, nor observe the laws, but altogether degenerated; hence the frequent and bitter complaints of the prophets, and their fearful denunciations on account of the profanation of the Sabbath, festivals, and the non-observance of religious obligations in general. Thirdly, why did not the prophets urge the people to attend to the synagogue service, if such places of worship existed? In order to get over the difficulty presented by the passage above quoted from Psalm lxxiv., which makes special reference to "assemblies of God," they assert that the author of it lived after the first destruction of Jerusalem, and that the Psalm refers to the oppression of the Israelites under Antiochus, surnamed Epiphanes (*i. e.* the illustrious.)

Now, with due deference to the eminent writers on both sides of the question, we cannot help thinking, after giving the subject a careful consideration, but that both, views are somewhat extravagant. We will state our reasons, and leave the reader to judge for himself as to their reasonableness.

As regards the theory of the Mosaic origin, it is not easy to comprehend how the Israelites could have had synagogues during their forty years wandering in the wilderness. Besides we find distinct mention made of *two tabernacles*, which were set apart as the proper places where the people were to offer their public worship. The *first* tabernacle which Moses erected for himself, is spoken of as the *tabernacle of the congregation*; it

was so called, because in it Moses gave audience, heard disputes that arose from time to time, and no doubt in it were also performed the public religious services, before the second tabernacle was erected. Hence we read, "And there I will meet with the children of Israel, that it be hallowed (*i.e.* the tabernacle) by my glory."—(*Exod.* xxix. 43). The Israelites having revolted against God, and worshipped the molten calf, which they had caused Aaron to make, were no longer worthy of His dwelling among them; Moses is therefore commanded to remove the tabernacle outside of the camp. "And Moses took the tabernacle, and pitched it without the camp, and called it the tabernacle of meeting (or of the congregation). And it came to pass, that every one who sought the LORD went out to the tabernacle of the congregation, which *was* without the camp."—(*Exod.* xxxiii. 7). Here we see, that even after the tabernacle had been removed some distance from the camp, those "who sought the LORD" still resorted to it, so that Moses continued to call it, "the tabernacle of meeting," or of the congregation. But this tabernacle was to be superseded by one more suitable to the glory of the great King for whose dwelling it was designed, and one that was not modelled after the plan of man, but after the design of the Great Architect of the Universe Himself. Hence we read that God commanded Moses to construct the tabernacle according to the pattern which had been shown to him on Mount Sinai.—(*See Exod.* xxv. 40). In connection with this, we may mention that many Rabbinical writers infer from this, that the Holy Tabernacle symbolized in earthly forms, certain divine and ideal truths, which the Deity had communicated to Moses during his sojourn on the mount.

This tabernacle is spoken of under different appellations, as **משכן** (*Mishkan*), *i.e.* Dwelling: **בית** (*Bayith*) *i.e.* House, **אהל** (*Ohel*) *i.e.* Tent or Tabernacle, **קדש** (*Kodesh*) *i.e.* Sanctuary, these terms having special reference to its being the abode of the Almighty where He would vouchsafe to dwell among His chosen people. It was also called **אהל מועד** (*Ohel Moed*), *i.e.* Tent or Tabernacle of Meeting or Assembly; in this designation the tabernacle is set forth in its great and precious characteristic quality as the consecrated place where God would meet His people, and to which they might resort for worship, and to seek counsel. It was further also called **אהל העדות** (*Ohel Haeduth*) *i.e.* the Tent of Testimony or Witness, this appellation refers to the presence within the Sanctuary of the Ark of the Testimony, that mysterious witness of the covenant. The tabernacle consisted of three distinct parts, namely, the Holy of Holies, the Sanctuary, and the Court. To the Court all worshippers had access, it was one hundred cubits long (or 150 feet) and fifty cubits broad (or 75 feet).

Some idea of the costliness of the Tabernacle and its appurtenances may be formed, when we take into consideration that the gold and silver alone which was employed in their construction, and of which we have an account given in Exod. xxxviii. 24, 25, when reduced to our money amounted to 912,840 dollars, and this does not include the jewels that were set in the high-priest's ephod and breast-plate, but which also formed part of the furniture. To this must be added the quantity of brass or copper, the rich and costly embroidered curtains and canopies, the shittim or *acacia* wood, &c., of the cost of which it is impossible to form now any adequate idea.

It seems thus evident that during the wandering of the Israelites in the wilderness, the only place of worship was the Court of the Tabernacle. Indeed, with the exception of the two first years, during the other thirty-eight years all religious rites seem to have been suspended; in fact, during the whole of this period the nation on account of their rebellious conduct at Kadesh, when the spies returned, was apparently regarded as under a temporary rejection by God, and was even prohibited from performing the rite of circumcision (see Josh. v. 2, 5, 6,) which was the sign of the covenant, and which, under other circumstances, could not be neglected on the pain of death. When, however, they had taken possession of the land of Canaan, it is evident that one place of worship, no matter how central its position, would have been altogether insufficient, as only those who lived in its neighbourhood could have resorted to it for daily or even weekly service. It is true, that on the three great festivals, namely, the Passover, Pentecost, and the feast of Tabernacles, all the adults of the nation were obliged to present themselves with their offerings at the Tabernacle, and after the building of the Temple in that sanctuary, still it is hardly reasonable to suppose that this constituted the entire public worship of the Jews, and that no other religious services were observed during the months that intervened between the three great festivals. Besides the *women* who were not obliged to make the three pilgrimages, and the *invalids* and children who could not undertake the journey, would, in that case, never have attended any public worship. And how could *the Sabbath have been kept holy* without some religious service? A mere cessation from labour would hardly have been a complete observance of this important commandment.

From these considerations we may, I think, safely conclude that the synagogues and with them the common schools date their establishment from the entrance of the Israelites into the promised land.

The tradition, that synagogues already existed in the patriarchal ages, can hardly be founded upon substantial

grounds. The patriarchs wandered with their flocks from place to place, and apparently never formed themselves into communities.

As regards the mode of conducting Divine worship, and the use of prayers when the synagogue service was first instituted, all that is advanced upon those subjects must necessarily be mere conjecture, as we have no direct information respecting them. No doubt the reading of the *תורה* (*Torah*) Law, with exhortations and explanations, formed a prominent part. Extemporaneous prayers may also have been offered up, and the Psalms after their composition furnished many hymns of praise and adoration. The liturgy of the Chinese Jews is still very simple, consisting merely of selections from the Bible.

The compilation of a proper liturgy was probably first undertaken by the Great Synagogue, which is supposed to have been founded and presided over by Ezra, and was composed of 120 men chosen from among the most learned of the nation. After that the liturgy received constantly new additions, so that the prayer book now in use among the Jews contains elements belonging to a period extending over 1,000 years.

About the time of the Maccabees—the precise time is very uncertain—the Jews became divided into several *religious sects*; or, perhaps, more properly speaking, *schools of thought*. Although the origin of these sects is chiefly to be ascribed to difference of opinions on religious questions which gradually sprung up among the people, yet as state and religion were so intimately connected, it was not long before political affairs became mixed up with their religious differences, which contributed greatly to widen the breach, and to increase the animosity already existing among them.

The *Pharisees*, if not identical with the *חסידים* (*Chasidim*) *i. e.* the pious, mentioned in 1 Macc. ii. 42, viii. 13, who, with the Maccabees, defended their religion with their goods and blood, certainly sprang from them. The term *פרושים* (*Perushim*) *Pharisees* denotes *Separatists*, in reference to their having separated themselves from others who did not so strictly observe the laws of Moses, the oral laws, and the religious rites. They were strict believers in a Divine Providence. They believed in the immortality of the soul, the resurrection of the dead, and the everlasting punishment of the wicked. They also believed in the existence of both good and bad angels. Out of this sect rose the great doctors or teachers of the law, and to them were entrusted the most important affairs of state.

In justice to this sect, it is proper to state here that modern inquiries have tended to remove a great deal of the misconception that has hitherto prevailed, even among scholars, in



regard to their character. No one will for one moment deny that there were not many among them who would be a disgrace to any party; this is acknowledged by the strictest Pharisees themselves, and the Talmud contains severer denunciations of them than are to be found in the New Testament. The make-believe pietists are there spoken of as "*the plague of Pharisaism*; and "צבועים" (*tsevuim*) *painted ones*, "who do evil deeds like Zimri, and require an ungodly reward like Phinehas." The *true Pharisees*, on the contrary, are described to be those "Who are pious, because they fear God, and who do the will of God, because they love Him." There are other six kinds enumerated who were not to be counted as real Pharisees.

The *Sadducees* derived their name from a Jewish philosopher named Zadok, who flourished about the time of the Maccabees. He was a distinguished disciple of Antigonus, of Socho, and well versed in Grecian philosophy, with which he became more and more imbued, and ultimately altogether undermined his religious belief. His first step towards scepticism was his rejection of the *oral law*, which, by his nation, was regarded almost with equal sanctity as *the written law of Moses*. This alone was sufficient to place him without the pale of his Church.

But Zadok did not stop there. His master, Antigonus, according to the prevailing custom of those times, had left to his disciples a memorial *moral saying*, which runs as follows: "Be not like servants who serve their masters merely for the sake of obtaining a reward, but like servants who serve their masters without an expectation of receiving a reward." This saying Zadok not only explained "that virtue should be exercised without a hope of reward," but also, "that their was neither future reward for good deeds, nor punishment for sin." Zadok, then, may be regarded as the first who introduced among the ancient Jews the novel doctrine, that *there is no future state*.

That this doctrine should have been eagerly adopted by many of the people, and especially by those who were already unfriendly towards the Pharisees, is hardly to be wondered at, as it at once removed all restraints, and afforded greater scope to indulge in worldly pleasures and unjust acts without the fear of having hereafter to render an account for their deeds done in this life. This will account for how it happened that so many of the wealthy and influential of the people became followers of Zadok. They, like all other human creatures, were not exempt from the stings of conscience, and we can therefore easily imagine, that whilst revelling in their wealth, and freely enjoying the pleasures of this life, the thought that

there is no *future life*, and, consequently, no future punishment for sin, must have been highly consoling to them.

Much stress has been laid by some writers on the fact of this influential sect among the Jews rejecting *the doctrine of the immortality of the soul* as being very significant; but from the foregoing explanations, it will be seen upon what shallow grounds their belief was originally based, as well as the motives which favoured its spreading.

The Sadducees also denied the existence of angels, and many writers have charged them with rejecting all the books of the Old Testament except the Pentateuch, but there are strong grounds for believing that this charge is unfounded. It is hardly possible that they would have been allowed to hold some of the chief offices of state, and to act as priests, as many of them did, if they had rejected the greatest portion of their Scriptures. Besides, they attended the Temple services and other religious assemblies where the books of the prophets were read, as well as the books of Moses. Then again, the Pentateuch speaks of angels, and contains passages which argue against other views of theirs, why then not have rejected this also? Their peculiar views must be rather ascribed to their mode of interpreting the Scriptures than to their rejection of a large portion of it. We find in our days many rejecting *the doctrine of the immortality of the soul, or even denying the existence of a soul at all*, who profess to accept the Bible as the word of God in which the term שְׁאֵל (Sheol), occurs over and over again as a designation of *the place where departed spirits dwell after death*. And we venture to say, it will hardly be denied by any Hebrew scholar, that this is the proper meaning of the word, although it is constantly mistranslated in our version by "grave" or "pit." Indeed, the Sadducees at first partook more of a political than a religious sect, and so long as the Jews possessed political power, the contest between them and the Pharisees was more of a secular than a religious nature. It was only when their nation gradually lost that power, that the Sadducees found it necessary, in order to perpetuate the implacable hatred which had constantly been gathering strength, to have recourse to doctrinal points, as the surest mode of preventing any reconciliation. Now the doctrine of the immortality of the soul, and the resurrection of the dead, was held by the Pharisees as a fundamental article of faith, hence the rejection of this article could not fail to increase the animosity, and make it, if possible, even more deeply rooted.

The Essenes, although forming but a small fraternity, yet their habits and peculiar mode of life render their history so far as it can be traced highly interesting. This sect sprung from the Pharisees, but widely differed from them in various

ways. They were not only more strict in their religious observances, but they subjected themselves also to a most austere mode of living. Their name is supposed to be derived from the Aramaic verb **אסא** or **הסא** (*asah*) to heal, hence *healers*, or from the verb **סחא** (*sechah*) to wash, hence *bathers*. Their motto—which is preserved in the ethics of the Jewish fathers—appears to have been “Mine is thine, and thine is mine.” Hence they tolerated no individual possession among themselves, but had everything in common. Josephus speaks of them as living in perfect union, and abhorring voluptuousness as a fatal passion. They practise celibacy, but adopt the children of others, and very early instil into them their own spirit and maxims. They despise riches and anything approaching to luxury, they have an austere and mortified air, but without the least affectation. They always dress in white, and the children they educate are all treated and clothed alike. They are very hospitable to their own sects, so that any of them travelling need not burden themselves with provisions. Their trade is carried on by exchange, giving what is superfluous and receiving in return what they need. They begin their daily labour early in the morning after having said their prayers, and work till about eleven o’clock. They then meet together, and having put on white linen they bathe in fresh water, and retire to their cells. From thence they go into their common refectory, which is, as it were, a sacred temple, where they continue in perfect silence. Each is served with his mess, and the priest offers up a prayer both before and after meals. After their frugal repast, they again take off their white clothes which they wore whilst at table, and return again to their respective work until evening, when they again come to their refectory for their evening meal, sometimes bringing a friend with them. They are strict observers of their word; a promise they consider as binding as the most sacred oath. They are especially careful of their sick, never suffering them to want anything. They are very careful in admitting any one into their community. A candidate has to undergo first a year’s probation, and then he is only partially admitted, but requires a trial of two years more before he is acknowledged as a full member of the sect, when he has to solemnly promise to observe strictly the laws of piety, justice, and modesty, fidelity to God and their prince, and never to disclose the secrets of the sect to another. The violation of any of the laws is visited with expulsion. Next to God they honour Moses, and show great respect to the aged. They are strict believers in the immortality of the soul, and hold that the souls of good men enjoy certain bliss after death, whilst those of the wicked are separated from them. According to

Philo their instructions were principally on holiness, equity, justice, economy, the distinction between good and evil. The three fundamental maxims of their morality are the love of God, of virtue, and of our neighbour. Owing to the simplicity of their diet and the regularity of their lives, they are said to have generally attained a great age. Pliny ascribes a high antiquity to this sect. He observes that they had been many thousand years in existence, living without marriage, and without the other sex, but had no difficulty in replacing the members who died as there were always persons ready to join their fraternity, so that the sect rather increased at a most astonishing rate without any one being born among them. Pliny also fixes their principal abode near the Dead Sea. Philo assures us that whilst some were found occasionally to dwell in certain cities, they preferred to live in the country, and apply themselves to agriculture, and other laborious exercises, which did not take them from their solitude.

#### THE CABBALISTIC SCHOOL.

The Cabbalistic school, demands here also our special notice, and this not merely on account of its great antiquity, but more especially on account of the influence which its teaching at all times exercised among the Hebrew nation, and its peculiar mode of interpreting Scriptural passages being even freely adopted among the early Christian commentators, as we shall hereafter show, as well as on account of the great amount of literature that emanated from this school.

The term קבלה (*Kabbalah*) denotes *a receiving*, and was so called because the Cabbalists maintain that their teaching was received by Moses directly from God on Mount Sinai, and who in his turn communicated it to the elders, and these again entrusted it to the learned of the nation. The teaching of the Cabbalists, which thus claims a Divine origin, and as having been at first orally handed down, must be carefully distinguished from the Oral Law which, as we already stated, claims a similar origin and mode of transmission. The latter the reader will remember professes to supplement and explain the Mosaic Law, whilst the former professes to teach *the mystical interpretation of the Law, and the noble and sublime science, which conducts men by an easy method to the profoundest mystical truths*; or as a writer of this school has expressed it, "*The law of Moses is enclosed with types and ceremonies, and you must break the shell if you will taste the fruit.*" No wonder, then, that this school should always have found so many devoted adherents, when its teachings professes to furnish such knowledge which enables the human mind to penetrate

into the domain of mysticism. The passed centuries, have too plainly and too painfully demonstrated, the powerful and seductive influence which mystical subjects are apt to exert upon the human mind, the literate as well as the illiterate are powerless under their charm. How many thousands have become firm believers in *table rapping* and spiritual manifestations, and other kindred absurdities? Most of my readers are no doubt aware of the extraordinary superstition connected with the Caul, (a membrane encompassing the heads of some children when born), though they may perhaps not be aware how very prevalent it has been even from remote times. Many will no doubt be surprised when we tell them, that this superstition was so very prevalent in the primitive church, that St. Chrysostom found it necessary both to preach and write against it. But all the eloquence of this father of the church did not avail to eradicate it. In later times, midwives were accustomed to sell the Caul to seamen as a sure preservation against drowning, or as a protection against fire. It was commonly believed that the children born with a Caul would surely be very fortunate in all their undertakings, and that it would bring even a fortune to any one who would purchase one. All this did not exhaust the mystic power of the Caul, it was further believed to possess the power of imparting eloquence, and was eagerly sought after by young lawyers. It was no uncommon thing in the last century of advertisements appearing in newspapers of Cauls for sale. So recently as the 8th May, 1848, there appeared in the London *Times* (England) an advertisement of a Caul to be sold, which was described as having been "afloat with its late owner thirty years in all the perils of the seaman's life, and the owner died at last at the place of his birth." Still more recently, the Toronto *Globe* of March 26th, 1881, contained the following advertisement: "To captains or persons going to sea. A child's Caul for sale in good preservation."

As a proof that superstition was not confined merely to the humbler class, we may mention, that Sir John Öffley, of Madeley Manor, Staffordshire, did, by his will, proved at Doctor's Commons, 1658, devise a Caul set in jewels, which had covered him at his birth, to his daughter, hereafter to his son, and then to his heirs-male. This Caul was not to be sold out of the family. (Brant's Popular Antiquities, vol. iii.)

We have no desire to offer one word of apology for the many Jews who have become firm believers in the most pernicious mystic teaching of the Cabbala, far from it, but we wish only to show that superstition was not confined to the Hebrews only, nor to antiquity, but that it still exists even in our times, and that all the learning and wisdom of the 19th century had

not the power to deprive it of its fascinating influence on the human mind.

The Cabbala found at first a fertile soil among the Essens, whose peculiar habits were apparently favourable to its rapid growth.

This sect furnished a great many physicians, some of whom gradually began to employ cabbalistic formulas and prayers, instead of ordinary medicines, and having in many cases been very successful with their cures, the Cabbala received all the credit, which by rights ought to have been ascribed to the constitutions of the patients, or the salubrity of the climate. This of course not only tended to make the Cabbala more popular, but made those skilled in it to be looked upon as being invested with supernatural powers, and consequently greatly revered.

The time when the Cabbala was first planted into Judea was likewise favourable to ensure for it a firm hold in the affection of the people. The unfortunate political occurrences that followed the heroic exploits of the Maccabees had so utterly dispirited the nation, that the least ray of sunshine that now and then gleamed through the dense overhanging cloud of misery and suffering was hailed with an intense delight. The Cabbalists knew how to take advantage of this melancholy state of the country, and as the miraculous cures which they pretended to have performed, in a measure had already paved the way to make the people expect even greater things from this mystic art, it was no difficult task to impose still more upon their credulity. The report of the performance of some miracles by a few of the most eminent Cabbalists had the desired effect of arousing in the breasts of many a hope that their speedy deliverance was close at hand. This hope was strengthened by the fact that among their wonderful performances, notably was the pretended power over evil spirits, and it would naturally be inferred that those invested with such a power, would have no difficulty in expelling the enemy from the country. This will account for the great influence which the Cabbalists afterwards exercised in the political disturbances in Judea, which so soon led to the destruction of Jerusalem and the dispersion of the nation.

We have above mentioned that the Essens were fond of the study of medicine, and it is not at all improbable that the sect received its name from the Aramaic verb **אָסָא** (*asa*) to heal, to cure, hence also the term **אָסִיאַ** (*asi*) i. e., a physician, which so often occurs in the Talmud. If this derivation of the name is not correct, no other can be assigned.

The first Cabbalistic work written so far as we have any information, is entitled **SEPHER HASSOHAR**, i. e., *The Book of*

*Splendour.* It is an allegorical commentary on the five books of Moses, copiously intermixed with Cabbalistic interpretations. The authorship of this work is ascribed to Rabbi Simeon ben Jochai, who is supposed to have flourished not many years after the destruction of Jerusalem.

The circumstance under which the work is said to have been written is worthy of notice. It appears that it was customary at the seats of learning for the teachers to discuss at certain times various subjects for the benefit of the students; and it appears also that those discussions were open to the public. On one of those occasions R. Judah, R. Jose, and R. Simeon ben Jochai, teachers at the school of Jamnia were chosen to discuss the subject as to the superiority of the Romans and other heathen nations over the Jewish nation. As the subject was a very interesting one a large assembly had gathered, among which there appeared to be many strangers. R. Judah foreseeing that anything disparagingly said against the Romans, whose yoke was heavily pressing upon his nation, might only tend to make its condition still worse, began his address with a glowing description of their works of art, then proceeded to dilate upon their public works, their splendid market places, their bridges, their bathing places, &c., and ended by showing that their enterprises were well worthy of imitation.

Critics generally allow that R. Judah was perfectly sincere in bestowing this praise on the oppressor of his people, but blame him for eschewing to speak of the merits of his nation.

R. Jose deemed it more prudent to take refuge upon neutral ground, and refrained from offering any remarks. But R. Jochai, who was too much engrossed in his beloved study of the Cabbala to take notice of what passed in the outer world, and being besides greatly prejudiced against the heathens and everything belonging to them, and unfortunately not possessing sufficient self-control to shape his language so as not to give any offence, vehemently exclaimed: "Why all this praise? Is it not for their self-interest, their love of pleasure, and the gratification of their vices that the heathens construct these works? Wherein then lies the merit? We on the contrary occupy ourselves with the study of the Divine law, seeking our everlasting welfare, and have no regard for the things of this world," &c.

The whole occurrence was soon reported to the Roman authorities, and resulted in R. Jochai being condemned to death by Titus, whilst R. Jose was banished to Sepphoris, his silence being considered sufficient proof of his animosity towards the Romans, but R. Judah was permitted to preach wherever he chose.

R. Jochai, however, was greatly beloved, and by the aid of

his many friends he affected his escape with his son, and retired into a deserted place dwelling in a cave, where he remained until the death of Titus. During his abode in the cave he wrote a great portion of the Cabbalistic book *Sohar* above mentioned. We say a great portion, for he cannot possibly be the author of the whole work, as it contains names of persons who lived long after his time.

Those who have read Philo's works will have had a fair specimen of of Cabbalistic interpretation.

The Cabbala gradually found many admirers in the various seminaries of Asia where it was dignified with the name of religious-philosophy, and from these schools soon extended itself first into Spain and from thence into other parts of Europe. But here, too, although the study of the Cabbala still remained confined to the learned, not so the superstitions with which it abounds. Its endless legends about angels and evil spirits, soon found their way among the less educated, and led to the adoption of written Hebrew charms of all sorts and forms as safeguards against dangers, sickness, evil influences of ghosts, &c.

But the reader will, no doubt, be somewhat astonished that the Cabbala also found many great admirers among the Christians, and even among the Fathers of the early Christian church, as Tertullian, St. Jerome, St. Augustine, Origen, &c. As the Hebrew Cabbalists found great mysteries couched in the letters of the Hebrew alphabet, so did Jerome, only explaining them in a different way. According to the Hebrew Cabbala each letter has some relation either to the *Sephiroth*, (a term by which they denote *the perfections of the Deity*) or to *the works of the creation*. Accordingly the twenty-two letters of the alphabet are divided into two parts, the first ten letters which are called *double letters* because they are more full of meaning, relate to the *ten Sephiroth* or perfections and attributes of the Deity, whilst the remaining twelve relate to *the works of the creation*. We will here subjoin a few examples, and give the explanations as plainly as the mystic subject will admit of. The name of the first letter is אֵלֶף (*Aleph*) and those who can read Hebrew will see that by an inversion of the letters the word פֶּלֶא (*Peleh*) is obtained, which denotes, *a miracle* or something wonderful. Hence this letter denotes the *inaccessible light of the Deity*. But this letter belongs to the *double letters*, hence it contains another mystery. The letter אֵ (*Aleph*), it will be seen, is made of *three component parts*, viz., two י י (*yods*) and the letter ו (*wav*), the former the tenth and the latter the sixth letter in the alphabet. The *yod* on the right hand denotes *wisdom*, which always carries her view upwards, the letter *wav* denotes the *intelligence* which wisdom has conceived, whilst the letter



*yod* on the left which is beneath the line indicates the knowledge which the intelligence has produced. The letter ב (beth) which is the second letter in the Hebrew alphabet, denotes a house, relates also to wisdom, for the Scripture says that "wisdom hath built her house." (Prov. ix. 1.) The letter is open on one side, to receive the spirit that flows from the letter Aleph. But this letter also belongs to the double letters, and its second mystical meaning is, that it represents a wise person who seeks after wisdom, this is indicated by the two horizontal strokes, representing outstretched arms.

The letter ג (Gimel), a recompenser or requiter, denotes the Holy Spirit, because it recompenses, and does good to all the world; it reconciles the most opposite things, and reduces justice and mercy to a just equality. Might, by means of this letter, obtains the effects of mercy.

The twelve simple letters represent the twelve signs of the Zodiac, the twelve months, the twelve cardinal winds, the twelve tribes of Israel. They represent further the twelve guardian angels influencing the respective signs of the Zodiac, which in their turn shed their influences upon the earth, and preside over all the generations in it.

We will now give an example of the mysteries which St. Jerome finds in the letters of the Hebrew alphabet.

The letter Aleph denotes doctrine, the letter Beth a house, the letter Gimel, fulness, the letter Daleth a gate: these four words taken together teach us, that the doctrine of the house of God which is the Church, is found in the fulness of the Divine Book. It is necessary to observe here, that the first page or title page, is frequently called the gate, and Jerome has evidently taken the gate here to express the whole Bible.

The Hebrew Cabbalists discover the greatest mysteries in the letters composing the sacred name יהוה *Jehovah*; in like manner the Fathers of the Church find the letters forming the Hebrew word (ישוע) for Jesus full of mystic meaning.

Great mysteries are supposed to lie in the letters forming the word בראשית (*bereshith*), in the beginning, the first word of Genesis, and this not only by the Jewish Cabbalists, but likewise by the Christians. The latter, for example, discover in the three first letters ברא of the word, the initials of בן (*Ben*) son, רוח (*Ruach*) spirit, and אב (*Av*) father, and much stress is laid upon the coincidence that these three letters form also the second word ברא (*bara*), created.

According to the Jewish Cabbala, certain sentences of Scripture either written or pronounced, exercised great power over evil spirits, and this superstitious belief became afterwards very prevalent among the Christians. Thus, for example, it was believed by a very great many, that evil spirits could be

expelled by pronouncing the sentence\* “Let God arise, let His enemies be scattered.” Psal. lxxviii. 2, (English vers. v. 1.)

The Cabbala, although very absurd in many of its deductions, furnishes, nevertheless, a great amount of exceedingly interesting reading, and displays the extraordinary reasoning power and ingenuity of those ancient writers. It assumes even an importance which is not generally accorded to it, when it is taken into consideration that most of the prevailing superstitions since the Christian era, may be traced to have their origin either in the Jewish or Christian Cabbala. Such an origin could not fail to invest them with a supposed sacredness, and this will account in a measure, for their obtaining such a complete mastery even over men of profound learning and refinement.

The Cabbala, however, like every thing else, merely founded upon the frail foundation of fancy, was sure to feel, sooner or later, the powerful influences of modern enlightenment. And thus it happened, that for many years passed, its firm hold upon the human mind has gradually become weaker and weaker, slowly indeed, for a deeply rooted evil of two thousand years' growth requires time to eradicate, But Cabbalistic superstition has certainly by degrees been disappearing, and even among that class of people who had been accustomed to instil into the minds of their children from their youth a religious veneration for the Cabbala. If we now and then still see tablets with the mystic inscription† “Away Lilith,” in Hebrew, in the room of a new born child; or such like charms against evil spirits or dangers; these may be looked upon as the last flickering of a dying system striving to live, but sure to die.

The different schools of thought would naturally exert themselves to spread their respective teaching, and to make as many converts as possible. This must have greatly contributed to increase the number of schools and seminaries. The transmission of the traditions was directly entrusted to the heads of the Sanhedrim, who established schools for the instruction of grown up young men, in which much of the time was devoted to the illustration of the Scriptures. There were in those early days no schools for females, the instruction of those was left to be carried on at their homes.

The oldest noted school of which we have any reliable account was the one presided over by Shemaja and Abtalion, who flourished about a half a century before the Christian era. They are often mentioned in the Talmud, and some of their favourite moral sayings are still preserved in the פרקי אבות

\* *Questiones ad Antioch apud Athan.* T. ii., p. 226.

† Lilith, a supposed spirit inimical to new born children.

(*Pirke Avoth*), i.e., the ethics of the Jewish Fathers. The former was fond of inculcating a love for labour, a hatred for power, and the desire of riches, whilst the latter used to impress upon his pupils the necessity for public teachers to be careful of their instruction, lest they might draw wrong conclusions and their disciples imbibe them, and the name of heaven be thereby profaned.

One of the most eminent disciples of this school was the famous Rabbi Hillel, surnamed the Babylonian, as he came from that country. It is related of him that his parents were but very poor, though on his mother's side he was descended from the royal house of David, and that at the age of forty he came to Jerusalem to study the Scriptures. By means of daily labour he managed to earn sufficient to maintain himself and to pay the door-keeper of the school. This was the case with other celebrated Rabbis, and it shews that the learned men of that time were not ashamed to belong to the working class. Shortly after Herod had mounted the throne Hillel was elected *Nasi*, or President of the Sanhedrim, which office, it is said, he held for forty years. He is always spoken of as being of a most gentle disposition, very patient and simple hearted. Some of his most favourite sayings, which are recorded in the ethics of the Jewish Fathers (*Pirke Avoth*) were: "Be of the pupils of Aaron, a lover of peace, a promoter of peace, loving mankind, and bringing them nearer to the law." *Pirke Avoth*, i, 12, "Do not judge thy neighbour until thou hast been in his place." (*Pirke Avoth*, ii, 5.) It is also related of him that at one time a heathen in the spirit of mockery, had asked him "whether he could teach him *all the law of Moses* whilst he could stand upon one leg," whereupon Hillel quickly replied, "Do not unto others as thou wouldst not have others do unto thee; that is all the law, the rest is mere comment." (*Babyl., Talmud, Shabb. 31, a.*)

The two eminent Rabbis Menachem and Shamai had also received their education in the same school. The latter attained to the high office of Supreme Judge of the Sanhedrim during the Presidency of Hillel, and founded a school in Jerusalem. Hillel, who had also founded a school, being meek and kind hearted, accordingly in expounding the laws invested them with mercy and forbearance whenever such was possible, whilst, on the other, his rival teacher Shamai, who was harsh and rigid, favoured the carrying out of the law strictly and in its utmost severity. Hence, whilst the former was loved by all for his gentleness and kindness, the latter was feared for his harshness and rigidity. Of the two Hillel was by far the most learned, and consequently his opinion always carried great weight in the Sanhedrim and with the public in general. The number

of his pupils is given as one thousand; of these eighty obtained high distinction, and among them Jonathan ben Usiel, the author of the Chaldee version of the greatest portion of the Old Testament, who was certainly the most celebrated of them all.

Another of the most famous schools of that period was that of Gamaliel—the Greek form of the Hebrew name, *גמליאל* (*Gamliel*) i.e. a reward of God—who was a grandson of Hillel. This celebrated teacher had inherited his grandfather's gentleness and kindness, virtues which greatly influenced his actions whilst presiding over the Sanhedrim. The ordinances which were enacted during his lifetime bore the stamp of liberality and humanity, which will put to blush some Christian governments of this enlightened age. Of these the laws respecting the treatment of the Gentiles, which were inaugurated by him are especially worthy of notice. It was enacted that hereafter both Gentile and Jew, without any distinction, should be allowed to gather the gleanings of the harvest field, and the former as well as the latter should be greeted with the customary *salutation of peace*. It was further enacted, that the poor of the Gentile should be as carefully attended to, his sick treated with the same care, his dead to be buried, and his mourners to be comforted, just as if they belonged to their own community. (See Gittin, 59 b. 61 ff.; Jer. Gitt. c. 5.) Gamaliel, like his grandfather, took the Mosaic injunction: "But thou shalt love thy neighbour as thyself," as his motto, and ever strove to shape his actions accordingly. The Christian church has paid Gamaliel the great honour of recording his interposition in behalf of the Apostles, Acts v. 34-39; and his conduct on that occasion affords a striking proof of his great influence in the Sanhedrim, and how highly he must have been respected by his nation. Gamaliel died about seventeen years before the destruction of the Temple, and his memory has always been held in great honour.

About this time was executed the famous Chaldee version of the Old Testament, called *Targum*. The term *תרגום* (*Targum*) merely denotes a translation, and was at first applied to any kind of translation, but after the execution of the Chaldee version it became restricted to this version alone. As we shall frequently have to refer to this version, a few remarks regarding its origin will not be out of place here. We have already stated, that during the Babylonish captivity the Jews had forgotten their native language, when, therefore, on their return to their own country public services were again established, in which the reading of Scripture in the original Hebrew formed an essential part, it became necessary to have the portions thus read, translated into Chaldee, in order that the ordinary people might derive the full benefit of it. Wheth-

er any of these *oral translations* had been committed to writing we have no means of ascertaining; certain it is, there is no trace of any older translation than the present Chaldee version.

The translation of the Pentateuch is ascribed to Onkelos, who was a pupil of Gamaliel. This translation is always spoken of as *the Targum of Onkelos*. It is a very excellent translation, adhering as closely as possible to the original, and was evidently intended for the people in general, for in some cases where the meaning is not quite clear, a paraphrastic rendering is given in order to bring out the meaning more clearly.

There is very little known of the life of Onkelos, and nothing whatever of his family. One circumstance, however, is recorded of him which shows the great esteem in which he held his master Gamaliel. It is said that he expended a large sum on very costly incense, which he burned at the grave when his master was buried, an honour which was only shown in those days to kings.

The other books of the Old Testament were translated by Jonathan ben Uzziel, who, as we have already hinted, is said to have been the most learned of Hillel's pupils. This translation, although not so literal as that of Onkelos, is nevertheless highly esteemed for its excellency. In Biblical criticism these Targums are of very great importance, since they often assist in arriving at the proper meaning of certain passages or of particular words, or at any rate show in what sense they were taken by the Jews at that time. They serve further to vindicate the Hebrew text, as it has come down to us, against the groundless and absurd charge, which some writers have made, that "the present text has been corrupted by the Jews for controversial purposes." Very little can be gathered from the Rabbinical writings concerning the life of this eminent scholar. What we find recorded of him chiefly refers to his charitableness and kind heartedness. For instance, it is related that a rich man had disinherited his sons on account of their bad conduct, and left all his property to Jonathan, who, after having taken possession of it, kept one-third to himself, one-third he gave to the sanctuary, and one-third he made a present of to the heirs. Rabbi Shamaja, of whom we have already spoken as being very austere, upbraided him for having acted against the *will* of the deceased. But Jonathan explained that it was his practice to deal in this manner with all his property, and that it was from this that he made the gift and in no wise overstepped the *will* of his benefactor.

Although we have no positive information that the study of foreign languages formed a part of the higher education in the

seminaries of those times, yet it is certain that many of the Hebrews possessed a knowledge of some of them. It is distinctly asserted that every member of the Sanhedrim was conversant with several foreign languages, and that judges especially were required to understand some of them.

During the terrible and eventful times preceding the destruction of Jerusalem both Rabbis and students took active part in the defence of their beloved country, and many lost their lives whilst bravely fighting. Among those that escaped the dangers of war, and of whom the Talmud speaks as being the most active in the reorganization of new Synagogues and Seminaries, and matters appertaining to religion in general, and also records many of their sayings, are, R. Gamaliel; R. Simeon ben Gamaliel, upon whom devolved the patriarchate by inheritance; R. Jose ben Halephta, celebrated as a deep *thinker*; R. Jehudah ben Ilai, surnamed *the pious*; R. Meir, surnamed, *the sagacious*; and R. Simeon ben Jochai, called the *Cabbalist*.

After the destruction of Jerusalem, when the Jews were not only forbidden to enter the city again, but even to come in sight of it, many of the fugitive Rabbis took up their abode in Jamnia (the Jabne of the Rabbis) which had been spared by the Romans. Here they established a great seat of learning, which afterwards received the name *vineyard*, probably in reference to the students being arranged in regular lines like the *vines* in a *vineyard*, and also as being cultivated there so as to bring forth good fruit. As one of the celebrated teachers of this school, we may mention Rabbi Jose ben Halephta, but more commonly spoken of as *a mark of celebrity*, without the mentioning of his father's name, which was common practice among the learned. Though he made his livelihood by *tanning*, he was most assiduous in the pursuit of knowledge. The Talmud contains about 300 axioms of this Rabbi. The following saying of his shows his high regard for learning: "He who honours knowledge, will be honoured by his fellow men; but he that despises it, subjects himself to be despised by them." He was also fond of the study of *History* and *Natural History*. He is the author of a work entitled סדר עולם (*Seder Olam*), *i. e.*, *History of the World*, but there are only fragments of it extant.

Another eminent teacher of this school was Rabbi Jehudah ben Ilai, of whom the Talmud contains about 600 axioms. His parents being very poor, he learned the trade of a cooper, at which he continued to work even when his profound learning no longer rendered such labour necessary. He loved manual labour, and endeavoured to infuse a taste for it in his students, and in order to bring his views on this point in a lively manner before his pupils, he brought always a newly finished barrel in

the lecture-room which he used as a professor's chair, whilst he frequently spoke of the usefulness and importance of manual labour. "Behold," he would often say, "How noble a trade is ! it brought its master great honour," (Tal. Nedarim f. 50, 1.) It is said, that he had attended the lectures of all the most eminent teachers before the destruction of Bethar by the Romans. He made Leviticus a special study, and wrote a commentary on it entitled *Siphra*. We have already stated that Hillel, when he came from Babylon to Jerusalem to pursue his studies, had to perform daily labour to earn a living ; and we might mention many other Rabbis who learned trades, and worked at them whilst they were at the same time pursuing their studies, and acted as teachers in the different seats of learning. We have had many instances of this kind in our days, manual labour and study being carried on together successfully.

Many of the inhabitants who escaped from Jerusalem took up their abode at Tiberias, and established there new congregations, and it became as it were a second Jerusalem. It is supposed that Rabbi Gamaliel fled to this place. Here the Jews re-established the Sanhedrim presided over by three officers of different grades. Rabbi Simeon ben Gamaliel the younger, became *Nasi* or *Patriarch*, Rabbi Nathan became *Av-beth-din*, or *Head of Judgment*, and Rabbi Meir became *Chachan*, or *Chief Counsellor*. Tiberias became famous also for the seat of learning which was established there. It being the seat of Sanhedrim many of the most eminent of the Rabbis came to dwell there, and lectured in that academy. The seat of learning at Tiberias was always regarded as the most celebrated of all the Jewish schools in the East, and its degrees were esteemed far more than those granted in any other academy, hence many students left Jamnia and Lydda, and came to Tiberias to study.

In the second century there sprang up an academy at Sora, near the Euphrates, which gradually raised itself to great distinction so as to rival even the academy at Tiberias. In course of time other academies were established in various parts of Palestine and near the Euphrates, but it will suffice to say, that the seats of learning at Tiberias and Sora always held the preeminence, and were the sources from which most of the literature of the Hebrews, in the first six centuries, emanated.

As we so often referred to the Talmud, and will necessarily have to do so again, it may perhaps not prove uninteresting to many of my readers, by giving here a brief sketch of the history and contents of this great Rabbinical work.

The term תלמוד Talmud denotes *learning or study*, and was *par excellence* so called from the great variety of its con-

tents, and from the great importance that was attached to its study. And certainly the name is most appropriate, for it would require a long life's *study* to acquire even a moderate knowledge of all the laws, rules, precepts, and the host of other subjects which fill twelve ponderous folio volumes. To give the reader a proper idea of the greatness of this work, and why such great importance should at all times have been attached to the careful study of it among the Jewish nation, it is necessary to trace its history from the very beginning; but which, although it will necessitate our going back to the time of the giving of the decalogue, yet need not necessarily occupy a great deal of our space.

According to the prevailing tradition among the Jews, God delivered to Moses, during his stay of forty days and forty nights on Mount Sinai, certain laws which were intended to fully explain, amplify, and immutably fix the Mosaic laws recorded in the Pentateuch. These laws, according to the tradition, Moses was commanded to teach to Joshua, and Joshua taught them to the Elders, and the Elders to the Prophets, and the Prophets to the Heads of the great Synagogue, until they were at last committed to writing by Rabbi Jehudah, surnamed Hakkodesh, *i. e.*, *the holy*, about A. D. 250, at Tiberias. As these laws are said to have thus been handed down orally through many centuries, they are, therefore in contradistinction to the written laws, always spoken of by the name of *Oral Laws*, or by the term הלכה (*Halacha*,) *i. e.*, *rule or precept*, and embraces the whole field of juridico-political, religious, and practical life down to the most insignificant details. The work which contains these laws is called משנה (*Mishna*,) *i. e.*, *repetition or second law*. This work is divided into six סדרים (*Sedarim*,) *i. e.*, *divisions*, but each *division* is again subdivided into minor *divisions* or treatises, and these again into chapters. Thus the first division, called זרעים (*Seraim*,) *i. e.*, *seeds*, is again subdivided into eleven minor divisions, which contain in all no less than seventy-five chapters. The first subdivision is termed ברכות (*Berachoth*,) *i. e.*, *blessings*, and contains laws appertaining as to where, when, and how the prayers are to be offered up. All the other subdivisions chiefly treat on laws in reference to everything appertaining to agriculture, including also the laws relating to giving of tithes, and those relating to the rights of the poor. Among the last named those that are founded on Lev. xxiii, 22, having reference to the corners of the field which were to be left standing for the poor, and those founded on Deut. xxiv, 19, 20, 21, relating to the fruits that were to be left for the stranger, the, fatherless, and the widow, at the time of



gathering, are especially laid down with great precision, and are very numerous.

The *second division* called, מועד (*Moed*), *i. e.*, *feasts*, has twelve subdivisions all of which contain laws on the proper observance of the different festivals and fasts, and contain in all eighty-eight chapters. The first subdivision, termed שבת (*Shabbath*), *i. e.*, *Sabbath*, embraces all the laws appertaining to the strict keeping of the Sabbath, and contains no less than twenty-four chapters. The Oral Laws relating to what work may be done on the Sabbath, and what is forbidden, are exceedingly numerous. There are, in the first place, *thirty-nine principal occupations* which are forbidden. But besides these any analogous work which can be ranged under any one of the principal occupations, is likewise prohibited. Let us, for example, instance the *principal occupation of ploughing* to improve the ground, and make it fit to receive the seed, now as this is prohibited, hence any other work which may tend to produce a similar result, such as digging, weeding, gathering wood or stones from a field, no matter how small the quantity, and such like work are equally forbidden.

The *third division*, called נשים (*Nashim*), *i. e.*, *women or wives*, has seven subdivisions. Five of these treat on the laws concerning betrothal, marriage, divorce, and everything that in any way appertains to these subjects. The other two, contain laws respecting vows which are binding or not binding, and respecting vows of abstinence; making up in all seventy-one chapters.

The treatise *Yebamoth*, which contains the laws regarding the obligations of a brother marrying the childless widow of a deceased brother, contains also certain rules which are no doubt intended to be explanatory of Lev. xviii, 18, the import of which has given rise to so much controversy, as many, contrary to the opinion of most Hebrew scholars, have supposed it sets forth a prohibition against marrying a *deceased wife's sister*. The rules laid down in the treatise clearly show that such marriages were not only considered lawful, but even regarded as desirable. As this subject has for years been before the English Parliament, and is attracting much attention now in this country, although such marriages have now—and in my opinion wisely—been legalized in this country, we will subjoin here a few of the rules.

“If a man, whose wife is gone to a country beyond the sea, is informed that his wife is dead, and he marries her sister, and after that his wife comes back she may return to him.  
\* \* \* After the death of his first wife he may, however, marry again the second wife.” And again, “If on being told of the death of his wife he had married her sister, but being

afterwards informed that she had been alive at the time he had married the sister, but is now dead, then any child born before the death of the first wife is illegitimate, but not those born after death." (See Talmud, treatise Yebamoth, Tom. v. p. 94.)

The *fourth treatise* called נזיקין (*Nesikin*), *i.e.*, damages, has ten subdivisions. They all treat on civil and penal laws, and are intended both to supplement and to explain the civil and penal laws recorded in the Pentateuch. The first three are called *gates*, no doubt in reference to the ancient custom of administering justice in the gates of the cities, a custom frequently alluded to in Scripture, as for example, Job v. 4, "His children"—it is those of the foolish or wicked person—are far from safety, they are crushed in the gate, neither *is there* any to deliver *them*." Also Prov. xxii. 22, "Rob not the poor, because he is poor; neither oppress the afflicted in the gate." And so in many other places.

The *first sub-division*, called the *first gate*, has ten chapters, and contains laws relating to rights of suitors and indemnification.

The *second sub-division*, called the *middle gate*, has also ten chapters, and contains laws regarding things found, also regarding hire, lease, and payment of interest.

The *third sub-division*, called the *last gate*, having likewise ten chapters, contains laws concerning buying, selling, inheritance, and neighbourhood.

The *fourth sub-division*, called *Sanhedrim*, *i.e.*, the great council, contain laws respecting witnesses, capital punishment, false prophets, &c., &c., and has eleven chapters.

The *fifth sub-division*, called (*Makkoth*), *i.e.*, *stripes*, contains laws regarding corporal punishment, false witnesses, and respecting the cities of refuge, &c, and has three chapters.

The *sixth sub-division*, called (*Shevnoth*), *i.e.*, *oaths*, contains laws regarding the administration of oaths, perjury, &c, and has eight chapters.

The *seventh sub-division*, called (*Ediyoth*), *i.e.*, *testimonies*, contains laws which according to the testimony of trustworthy authorities had been promulgated by the great council Sanhedrim, as for instance, laws in reference to examination of witnesses, &c. It has eight chapters.

The *eighth subdivision*, called (*Horayoth*), *i. e.*, *precepts*, chiefly treats on errors of judgment committed by the Sanhedrim, and which according to Lev. iv. 13 to 26 require a sin-offering, and contains eight chapters.

The *ninth subdivision*, called (*Avodah Zarah*), *i. e.*, *idolatry*, contains laws respecting idolatry, heresy, and intercourse with heathens, and has five chapters.

The *tenth sub-division*, called פְּרָקֵי אָבוֹת (*Pirke Avoth*), *i. e.*, *ethics of the fathers*, contains, as the name imports, precepts and maxims of the ancient Rabbis. They are held in universal esteem by the Jews, so much so that we sometimes find them published in connection with their daily prayer book, and directed to be read at stated times. The reader has had some specimens of them, but we will subjoin a few more.

“Rabbi Simeon said, there are three diadems, the diadem of the law, the diadem of the priesthood, and the diadem of royalty, but the diadem of a good name surpasses all these.”

“Jehudah, the son of Temah, said, be strong as a leopard, swift as an eagle, fleet as a deer, and brave as a lion, to do the will of thy Father, who is in Heaven.”

“Rabbi Jehoshua said, the evil eye and the evil thought, and the hatred of the covenant, are driving men from the world.”

“Rabbi Simeon, the son of Gamaliel, said, the world is founded upon three things, *namely* upon truth, upon judgment, and upon peace. As it is said, let truth and right judgment prevail in your gates.”

“Rabbi Jacob said, this world is like an antechamber to the world to come, therefore prepare thyself in the antechamber, so that thou mayest be gathered into the festive-chamber.”

The *fifth treatise*, called קְדָשִׁים (*Kedashim*), *i. e.*, *sacred things*, has eleven sub-divisions all of which contain laws concerning things devoted to God, and concerning the various sacrifices and everything appertaining to them. The sub-divisions contain no less than ninety chapters from which the reader may form some idea how multifarious and exhaustive the laws upon these subjects must be.

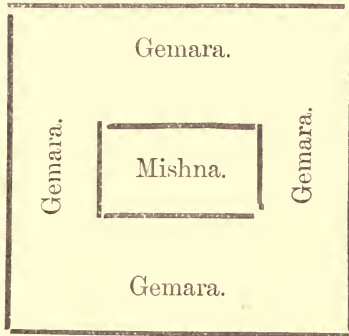
The *sixth treatise*, called טְהוֹרוֹת (*Tehoroth*), *i. e.*, *purifications*, has twelve sub-divisions, all of which contain laws in reference to the contracting of, and the communicating of uncleanness, the cleaning of persons and utensils, and the various purifications. This treatise contains no less than one hundred and twenty-six chapters. The sub-division (*Kelim*), *i. e.*, *vessels*, containing the laws appertaining to the contracting of uncleanness of utensils, clothing, dwellings, and vessels, and their various modes of purification has alone thirty chapters. In the subdivision (*Yadayim*), *i. e.*, *hands*, which has four chapters, three are entirely devoted to rules regarding what renders the hands unclean and their purification.

From the exhaustive and precise manner in which the Oral Laws in the Mishna are laid down, one should have supposed there was no possibility of anything more being advanced upon the various points upon which they treat. This seems, however, not to have been the case, for after a time, it apparently

was found that even the innumerable Oral Laws, were often not sufficient in finally deciding questions which presented themselves to the Rabbis in the different seats of learning. Then, in all such cases where the Mishna failed to afford a decision, or, where its teaching was deemed doubtful, the Rabbis exercised their own judgment and set forth their personal opinions and teaching. But where so many minds exercised an unrestrained liberty of thought it is quite natural that their views would not always be in harmony, and so it happened very often that whilst the Rabbis of one school would declare a thing forbidden, perhaps another school would take a middle course, and maintain that under certain circumstances it may or may not be allowable. Thus with every increasing year, these disputations became more and more numerous and vexatious, tending even in many cases to involve the plain teaching of the Mishna into confusion. There was yet another circumstance which assisted not a little in fanning the flame of discord, and that is, as the manuscripts of the Mishna increased, so increased also the various readings which necessarily gave rise to different interpretations. To put an end to these doctrinal contentions, Rabbi Ashe president of the famous seat of learning in Sora (or Syra) in Babylon, about A. D. 365, undertook the herculean task of collecting the vast mass of opinions, instructions, and decisions that had been set forth from time to time in the different schools of learning on the Oral Laws, with a view of comparing and arranging them in proper order, and to hand down to posterity a work in every respect as perfect as could be desired.

In order to bring the stupendous undertaking to a successful issue, he adopted the following ingenious plan. He divided the whole code of the Oral Law into sixty parts. Having done this he called together twice a year, namely, in spring before the Passover festival, and in the autumn before the Jewish New Year, scholars from the different seats of learning in the country, who met at the seminary at Sora. At the spring gathering, with the help of ten assistant teachers, he laid the whole contents of two parts before the assembled scholars, requesting them to collect during the intervening five months everything that had been taught in their respective seminaries on the subjects contained in the two parts which had been submitted to them, and bring what they had thus collected at the autumn meeting. This plan had a tendency to create a rivalry among the students of the different colleges, and made them careful to collect everything that had been taught. And so the work was completed in thirty years. Notwithstanding, however, the continued strain on the mind for thirty years, which this work must necessarily have

entailed, Rabbi Ashe was still able to teach for thirty years longer, and to revise again the whole work during that time. In this revision he was assisted by his friend and disciple Abina, or as he is more frequently called Rabina, with whose aid many changes were made. To this work were afterwards other unimportant additions made by Rabbi Jose, the successor of Rabbi Ashe at the seminary, and still later again by the *Seburaim*, *i. e.*, *interpreters*, who constituted the *third class*, or rather *grade* of the *three grades* in which the Talmudic Rabbis were divided, so that the Babylonian Talmud was not completed until the end of the fifth century. The work, which contains the Rabbinic explanations, discussions, and amplifications of the Mishna by the various seminaries is called גמרא (*Gemara*,) *i. e.*, *completion*, and the two together compose the Talmud, and are printed according to the following diagram :



The Mishna is printed in the centre of the page, and the Gemara round it in different type.

The Talmud contains further the national traditions of the Jewish people from the earliest times, philosophical disquisitions, moral tales, homilies, mystical illustrations, aphorisms, parables, sanatory rules, psychological observations, and a great variety of other subjects. These subjects, however, it is proper to state, have never been invested with Divine authority, hence that portion of the Talmud in which they are contained is called הגדה (*Haggada*,) *i. e.*, *something declared*, which may be either received or rejected. Rabbi Maimonides who, from his profound learning, has been called the Eagle of Rabbis, in his treating on these subjects thought it advisable to warn the students of the Talmud, he says: "Beware not to take the words of the wise men too liberally, lest you bring thereby the Divine teaching into contempt, and thus produce

rather an evil than a good result. Search rather to discover the hidden meaning, and should you not be able to find the kernel reject also the shell, and confess: "I cannot comprehend it."

Besides the Babylonian Talmud there is another extant, called the Jerusalem Talmud, which is, however, only one fourth in size of the former; it contains only 39 out of the 63 sub-divisions of the Mishna, whilst its Gemara is quite insignificant as compared with the other. For this reason the Babylonian Talmud has always been more highly esteemed by the Rabbis, and has been emphatically styled, "Our Talmud."

We must not omit to mention here also, that the Jerusalem Talmud emanated from the celebrated Rabbinic school at Tiberias, but was probably called after the Holy City, as its teaching represented the views of the Palestine Jews, and Jerusalem being still looked upon as the capital city. This Talmud was completed about the end of the fourth century, though many writers erroneously ascribe its final redaction to Rabbi Jochannan who died A.D. 277.

The Oral Law was by no means universally accepted by all the ancient Jews. The Sadducees, a large and at one time a very influential sect, rejected it altogether. This, however, is certainly not to be wondered at when we take into consideration, that the sect accepted very little of the Written Law.

The Caraites, a sect of later origin, likewise rejected the Oral Law. Some Jewish writers endeavour to account for this by asserting that this sect was an outcome of the Sadducees, but if such is really the case, it differed greatly from its parent, since it accepts most of the Written Law, and implicitly holds the doctrine of the immortality of the soul. With the exception of these two sects, the Oral Law has always been regarded among the Jewish people as of Divine origin, and consequently as binding as the Mosaic Law.

Being thus invested with such dignity and importance, we can readily understand why the learned Rabbis in all ages should have so assiduously applied themselves to the study of the Talmud. A great familiarity with the numerous laws contained in the Mishna and still more numerous opinions set forth in the Gemara became an absolute necessity, since duties of deciding upon religious and doctrinal questions devolved upon the Rabbis whose services were every moment liable to be called into requisition.

Among the learned outside of the Jewish nation the importance of the Talmud has been variously estimated. Some, perhaps enraptured with the multifariousness of its subjects have been unbounded in its praise, whilst others, probably prejudiced from its being the production of the Jewish Rabbis

have gone into the other extreme, and declared it altogether useless, nay, even a pernicious work. In this respect, however, the Talmud shared no worse fate than many other literary productions that have appeared since that time, which had their admirers and detractors. It is not difficult to trace the causes which led to so many learned men to entertain such strong views if not a hatred against the Talmudic writings. One of the principal causes no doubt was that for a long period the Jewish people had been accustomed to place the Talmud almost on a level with the Bible, and some had even regarded it with a veneration almost amounting to superstition. But surely it is hardly just to visit the faults of the disciples upon the authors of the Talmud, and thus punish them for wrongs committed by others. The Talmudic writers have never made the least pretence to inspiration, and would, no doubt, themselves have indignantly disavowed such an assumption.

Another cause which no doubt contributed largely to this dislike is, that the Talmud contains a great many objectionable passages.

Now that such is the case, even its most devoted admirers will readily admit, and regret, that they should have found a place in the work. But, surely, some allowance ought to be made for the times in which the work originated. Who will say that there are not many objectionable passages to be found in the works of English, German, and French authors of comparatively modern date, which are yet studied and admired by the most pious, and even not unfrequently quoted in the pulpits? What would be thought of a person who would inveigh against the reading of Shakespeare, and denounce it as a pernicious book on account of its containing expressions which in the more refined state of society in our days are decidedly looked upon as coarse and highly objectionable.

It should also be remembered, that the Talmud records the utterances of hundreds of Rabbis, and that very frequently the declaration of one Rabbi is strongly objected to by others, so that these objectionable passages after all cannot be said to have been received with favour by all the Talmudical writers. The handing down of the objectionable passages in the Talmud has, by many able writers, been very properly ascribed to the great reverence with which the Jewish people in those days regarded their Rabbis. Every utterance they made was deemed worthy by their disciples of being carefully committed to writing for the benefit of themselves and others, and so it happened that when in course of time those writings were collected to be embodied in one work, the collectors, unwilling to assume the responsibility of rejecting anything that had

been taught by the wise men, suffered them to remain, and thus they were handed down to posterity. It must, however, not be inferred, that whilst they still find a place in the Talmud that they have at all times been universally received by the nation. This is far from being the case. It is well known, that the wiser portion of the nation by no means paid a slavish homage to all that the Talmud contains, but on the contrary, wisely discriminated between what was useful and proper, and what was useless and improper.

But, whilst we are thus ready to admit that the Talmud contains many things which ought never to have found a place in its pages, it is, on the other hand, our duty also to state that the number of objectionable portions have by many writers been greatly exaggerated. I do not charge those writers with want of candour or fairness, but certainly, they have not extended to the writings of the Talmud, the same consideration which they would extend to the writings of Aristotle or Plato. The writings of the ancient Hebrews, like those of the Arabians and other Oriental nations, abound in bold figures and skilfully constructed allegories, and the Talmud forms no exception in this respect. But in some unaccountable manner many of its figures and allegories have been interpreted in a literal sense, which imparted to them quite another meaning than the author intended to convey, and this contributed not a little in holding up the Talmud to unmerited reproach. In illustration to show how unfairly the Rabbinical writers have been dealt with in this respect, we will adduce one of the allegories which has often been quoted as an example of Talmudical extravagance and absurdity; it will at the same time show how easily a beautiful sentiment may by misconstruction be made to appear either meaningless or foolish. The Talmudists have asserted that "Seven things existed prior to the creation of the world, namely, *the Temple, the Law, Hell, Paradise, Repentance, the Throne of Glory, and the Name of the Messiah.*" This assertion has by many writers been taken in a literal sense and held up as Rabbinical reverie, and its authors charged with impiety, and yet those very writers have no doubt with approbation read a somewhat similar assertion of Aristotle, the great Greek philosopher, who says in his *Politics*—which is considered the greatest of his works—that "*A common wealth is prior by nature to each individual,*" which if taken in a literal sense would be just as absurd an assertion as that of the Talmudists, since it is impossible to conceive how a commonwealth, which is but an aggregate of individuals, could have existed before the individuals that constitute it.

The assertion that "the Temple, the Law, &c., existed prior to the creation of the world," involves such a great absurdity



if taken literally that one should have thought any reasonable critic would at once argue that, unless the author was a fool or madman, the language must be altogether figurative, and would accordingly have set to work to discover the hidden meaning that is concealed in it. It is therefore not a little surprising that even such a writer as Eisenmenger, one so well versed in Rabbinical literature, should have quoted the passage in his work entitled *Entdektes Judenthum, part I. p 316*, as an example of Rabbinical extravagance.

The fact is, that when Rabbi Elieser declared to his disciples that the "seven things," mentioned in the passage, existed prior to the creation, he did not convey the idea that they had existed already in a literal sense, but that they had their existence already in the Divine mind; or, in other words, that they formed a part of the Divine scheme in respect to His government of the universe which was to be developed after the creation of man. Received in this light the passage becomes exceedingly beautiful, and, as an English writer has justly observed, "worthy of Plato." The passage in question has always been looked upon as the most difficult in the whole Talmud, and I am not aware that a full explanation of it has yet been published. I am therefore glad to have an opportunity afforded me to attempt a full illustration. My remarks will necessarily be somewhat lengthy, but I am sure will not prove uninteresting to the reader. In examining the seven things mentioned, I will, for convenience sake, take them in different order than they are given in the original. "The Throne of Glory," Jehovah, as the King and Ruler of the universe, has His *Throne of Glory* in Heaven, hence the Psalmist says: "The Lord's Throne *is* in Heaven; His eyes behold, His eyelids try the children of men." Ps. xi. 4. Isaiah, too, in vision, saw "the Lord sitting upon a throne high and lifted up, and His train filled the temple." Is. vi. 1. The Throne of God is so frequently spoken of in Scripture that it requires no further remark. As far then as regards "*the Throne of Glory*," it is surely no bold figure of speech to say that it existed before the creation of the world.

"THE LAW."—By "the Law" the Hebrews always understood the Divine Law of God as recorded in the Pentateuch. It being the direct word of God, it was immutable. "Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the Lord which I command you." Deut. iv. 2. It was that the people of Israel living under the immediate government and guidance of God that constituted the great glory of the nation, and which so preeminently distinguished it from other nations. Hence Moses said, "For what nation is there

so great, who had God so nigh unto them as the Lord our God is in all *things that we call on him for?* And what nation *is there* so great, that hath statutes and judgments so righteous as all this law which I set before you this day? Verses 7, 8. The mentioning of *the Law* therefore in connection with the "*Throne of Glory*," which is also the *judgment seat of God*, is simply another step in the developing of the Divine scheme of God's government of the universe, and as the Rabbis believed that "*the Throne of Glory*," existed prior to the creation of the world, surely it is quite natural for them to infer that *the Divine Law*, which stands so intimately connected with the judgment seat, must have had its existence also.

In further developing the Divine scheme of the government of the universe, the teacher's mind would in the next place be led to the frequently promised reward for keeping God's statutes, and to the as frequently declared punishment for transgressing against them, and this would naturally lead him to the mentioning of "Paradise" and "Hell" in connection with "the Law." Had the Jewish teachers stopped here, the grandest part of the Divine scheme would have been passed over. God is, throughout Scripture, represented as merciful and long suffering, who has no pleasure in the death of the sinner, but that the wicked turn from his way and live." Ezek. xxxiii, 11. But the turning of the wicked from his way implies "*repentance*," without which there is no remission of sin, for, as the Psalmist said: "The sacrifices of God *are* a broken spirit; a broken and contrite heart O God, thou wilt not despise." (Ps. 41, 19, Eng. Ven. v. 17.) Even a sacrifice for sin had no efficacy unless it was accompanied by confession of sin which implies repentance, for the person who brought the sin offering had to put his hand upon the animal and confess his transgression (see Lev iv.) before it could be offered as an acceptable sacrifice. Now seeing that "*repentance*" forms such an important part in the Divine scheme of governing the universe, it being the only way by which the sinner can escape the punishment for his evil deeds, the Rabbis naturally concluded that it also existed in the Divine mind before the creation of the universe.

But it will be asked, why include the Temple among the seven things that existed prior to the creation of the world? This question, we allow, can only be satisfactorily answered when considered from a Jewish stand point. The government of the ancient Hebrews was a theocracy, Jehovah was its supreme Ruler and King, and as such, although His throne of glory is in heaven, yet vouchsafed to take up His abode among His chosen people Israel. Hence we find, that even before the

people had taken possession of their promised land, but whilst yet wandering in the wilderness, God commanded Moses to build a tabernacle, to be the place of His residence as King of Israel, and also to be the medium of that solemn worship which the people hereafter were to render Him. (See Exod. xl.) But not only did God command Moses to build the tabernacle, but he was to build it according to the direction which God had given him on Mount Sinai.

Magnificent and costly as this tabernacle was, it was yet only intended to serve as a temporary dwelling, to be afterwards superseded by a structure in some measure more suitable to the majesty of the Great King. Accordingly, after the people of Israel had taken possession of the promised land, Solomon built the temple on Mount Moriah (the name does not often occur in Scripture, it is generally included in that of Mount Zion), which had already been consecrated for that purpose, it being the same place where Abraham, in accordance with God's own appointment, was to offer up Isaac, and also where David was directed to build an altar and offer sacrifice in order that the pestilence might be stayed. When the costly and magnificent structure was completed, and ready to receive the ark of the covenant which contained the two tables of stone which Moses put there at Horeb, "Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel," and the priests brought the ark of the Lord, and the tabernacle of the congregation, and all the holy vessels with great solemnity into the Temple, and placed the ark in the most holy *place* under the wings of the cherubims; "and it came to pass, when the priests were come out of the holy place that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud, for the glory of the Lord had filled the house of the Lord." (See 1 Kings viii. 1-11).

According to the Jewish interpreters, David, before his death, especially wrote Psalm xxiv to be used at the dedication of the temple, and this opinion is adopted also by the most celebrated modern critics, and certainly the import of the Psalm fully establishes the correctness of this view. The Psalm is so beautifully and so remarkably suited to the occasion for which it was written that we shall transcribe it here, with a few brief illustrative remarks which may bring some points to the notice of the reader which he may not have observed before :

#### A Psalm of David.

1. To the Lord belongeth the earth, and the fulness thereof ;  
The world, and those that dwell therein.
2. For he hath founded it upon the seas,  
And established it upon the streams."

Whilst the priests followed by the assembled Israelites, were carrying in grand and solemn procession, the ark of the Lord, towards its future habitation, the vast assembly sang in joyful chorus the above two verses, setting forth Jehovah's sovereignty over the whole earth, for it was He who so wonderfully created it. By "the seas" and "the streams," in the second verse, are meant the waters which, according to the belief of the ancient Jews, repose under the earth, and upon which the earth is founded. The same idea is again alluded to in Psalm lxxxvi. 6, "To him that stretched out the earth upon the waters." The same waters are also alluded to in Gen. vii. 11, "on the same day were all the fountains of the great deep broken up."

In representing God as establishing the earth upon water, the Psalmist evidently wishes thereby to set forth the Almighty's power who is alone able to found such a mighty structure upon such a feeble foundation.

3. Who may ascend the mountain of the LORD?  
And who may stand in His holy place?
4. He that hath clean hands, and a pure heart;  
Who hath not lifted up his soul to vanity,  
And hath not sworn deceitfully.
5. He will obtain a blessing from the LORD:  
And righteousness from the God of his salvation.
6. Such is the generation of those seeking Him;  
Those seeking thy face, *O God of Jacob*.—Selah.

The procession having arrived at the foot of the mountain, the priests before ascending very appropriately ask, as in the 3rd verse, who is worthy to ascend the mountain of the Lord, and to stand in His holy place? To this the people respond in the words contained in verses 4, 5, and 6.

I must here state, that as the expression "O Jacob," in verse 6, hardly harmonizes with the context, the best critics are of opinion that the word אֱלֹהֵי (Elohei,) *i.e.*, *God of*, must have been dropped out of the Hebrew text; and the correctness of this supposition seems to be fully established by the Septuagint and Syriac Versions, and several Manuscripts where the word is found. I have therefore followed Ewald and other interpreters, and have inserted "God of" in italics, as it would hardly make sense without these words:

7. Lift up your heads, O ye gates;  
And be lifted up, ye everlasting doors;  
And the King of glory shall come in;
8. Who is this King of glory?  
The LORD strong and mighty,  
The LORD mighty in battle.
9. Lift up your heads, O ye gates;  
Even lift *them* up, ye everlasting doors;  
And the King of glory shall come in.
10. Who is this King of glory?  
The LORD of hosts,  
He is the King of glory.—Selah.

The entrance of the Ark of the Covenant into the Temple which symbolizes Jehovah taking possession of His holy dwelling place, is here most sublimely depicted by the priests calling on the spacious gates to lift up their heads, otherwise they would be too low and narrow for the entrance of the great King of glory. Whereupon the gates, full of astonishment and curiosity, are represented to ask: "Who is the King of glory?" As much as to say, who can that King be that even these capacious gates should be too small to admit of his entrance?" To this the priests reply, that it is even "The LORD strong and mighty. The LORD mighty in battle."

In order to see fully the force and beauty of this answer, it is necessary to take into consideration, that the Ark always accompanied the armies of the Hebrews, who were then invariably victorious except when the nation had sinned, and were then allowed to fall into the hands of their enemies as a punishment for their wickedness. Hence the Old Testament abounds with passages which allude to Jehovah doing battle for His chosen people. Even before the Ark had been constructed, Moses in his song by the Red Sea says, "The LORD is a man of war." And again, "Thy right hand O LORD, is become glorious; thy right hand, O Lord, hath dashed in pieces the enemy." Exod. xv. 3, 6.

Henceforth the temple became the place of the most festive as well as of the most solemn scenes in the observance of the various ceremonial rites enjoined in the Mosaic Law.

Let the reader, for instance, picture for himself the grand festive scene when the males of all the tribes of Israel assembled yearly at the Feast of Unleavened-bread, the Feast of the Weeks, and the Feast of Tabernacles to bring an offering to the LORD their God, as is commanded. Deut. xvi. 16. Then let him again picture to himself the awful solemnity that must have attended the offering of sacrifices on the great day of atonement, when the High Priest entered the most Holy Place to make an expiation for himself and the whole nation, by sprinkling the blood of the victims seven times before the mercy seat. And when after the expiation was completed the High Priest brought forward the second goat, and placed it before the Lord, and having laid both his hands upon its head and confessed over it the transgressions and sins of the children of Israel—thus putting the forgiven sins of the nation upon the head of the goat—he gave it to a man who was to lead it, bearing the sins of the people, into the wilderness to אָזָזֵל *Azazel* (the name imports *one entirely separated from God, i. e., Satan,*) symbolizing thereby how *repentance* and *God's mercy* have triumphed over the machinations and power of Satan. As the subject of the

scape-goat sent into the wilderness to AZAZEL has called forth a great deal of discussion, we intend hereafter to devote a short article to it, in order to set it in a clearer light before the reader. The high veneration which the ancient Jews cherished for the Temple was such that they cheerfully submitted to death rather than witness the defilement of the sacred edifice, and a disrespectful word spoken against it, was a thing never to be forgiven.

Now, when we take into consideration the importance of the Temple in the scheme of God's government under the Jewish dispensation, it being the sanctuary where His presence was in a special manner manifested as God and King of His chosen people, it will easily be perceived that "*the Temple*," in the mind of an Israelite, formed an essential link in connection with "*the Law*," "*Repentance*," "*Paradise*" as the place of reward and abode of the pious, and "*Hell*" as the place of punishment and abode of the wicked, in the chain of government under the Old Testament dispensation. And this being the case is it at all to be wondered at that a Jewish teacher in expatiating on the scheme of God's government, should, in order to impress his disciples with the great sanctity of the Temple, have enumerated it in connection with the other six things as having already existed in the mind of the Deity prior to the creation of the world?

The seventh thing mentioned is, "*the Name of the Messiah*," it being the finishing link in the chain of God's government. It is necessary to state here, that by "*the Name*" the Jewish writers mean *the essential characteristic of the Messiah*, a Being who, according to their belief, possessed everything that could adorn and dignify human nature.

Interpreted in this manner, I am sure it will be readily admitted that the allegory which we have been considering becomes exceedingly beautiful. And so, no doubt, very many other sayings of the Rabbis which have been stigmatized as "*Rabbinical absurdities*," "*extravagant fancies*," &c., if only properly interpreted, would be found equally beautiful, and replete with sound instruction.

But leaving extreme views for what they are worth, and viewing the subject altogether upon its merits, we can come to no other conclusion, but that the Talmud in very many respects is a very important work.

It is an undoubted fact, that the character, customs, manners, traditions, and manifold traits of a people can only be satisfactorily gathered from its literature. From whence then are we to receive most at least of this information if not from the Talmud? It will perhaps be said, from the Bible, and no doubt the Scriptures furnish much, but they furnish by no

means all. And where are we to obtain any information as to the literary pursuits of the Israelites after their dispersion if not from the Talmud?

In compiling a history of the Jews from the time of Maccabees the Talmud is altogether indispensable, at least as regards the first five centuries of the Christian era. This has been acknowledged by no less a person than J. M. Jost, author of the world-famed German "History of the Jews from the times of the Maccabees up to the year 1845," in 12 volumes. This writer, in a "Dissertation on the Talmud as a historical source," appended to vol. iv., observes: "When I made the attempt to evolve the history of the Jews from the time of the Maccabees, and especially during the time of the Talmudical writers, out of the darkness with which it was enveloped, I looked about for sometime in vain for the sources that would furnish the required information, for my predecessors drew their waters from stagnant pools, because they did not know the original spring, or regarded it with disdain." This, the historian goes on to say, led him to have recourse to the Talmud which he read carefully through in both revisions, noting down every thing bearing upon the history of these times.

In philological researches the Talmud cannot fail to prove interesting, if not indeed highly useful. It is an established fact, that while the Hebrew was yet a living language no attempts seem to have been made to linguistic or grammatical inquiries among the ancient Jews, and even after the language ceased to be a spoken language, for a considerable time very little attention seems to have been paid to Hebrew grammar or lexicography. The oldest attempts at least that have come down to us, are the grammatical disquisitions that are dispersed throughout the Talmud.

In the interpretation of the Old Testament, the Talmud likewise furnishes very important aid. Not unfrequently it happens that a difficulty presents itself as to the proper rendering of a word, its use in the Talmud may therefore greatly assist in arriving at its proper import, by showing how it was employed by those who still wrote in their native tongue.

Some of the rules or canons of criticism laid down in the Talmud are most invaluable, as they furnish a key to the solving of some very difficult points. We have already given a striking example of this when we explained the apparent discrepancy in the statement recorded in 1 Kings vi. 1., where it is said that Solomon built the temple "in the four hundred and eightieth year after the children of Israel were come out of Egypt," whilst the proper time unquestionably is *five hundred and ninety-two*, a difference of no less than 112 years. The

difficulty contained in the above passage must have not a little puzzled those interpreters who were not aware of the existence of the canon which furnishes the only key to its proper solution. From the Talmud may likewise be gathered the extent and variety of the literary pursuits carried on in the academies of Palestine and near the Euphrates during the first six centuries of the Christian era. Its pages clearly demonstrate, that whilst a great deal of attention was paid to the illustration of the Old Testament and the Oral Laws, philosophy, and the natural sciences were by no means altogether neglected.

The much abused Oral Law itself, with all its faults, nevertheless contains much which is well deserving of our attention. The strict rules in respect to the proper observing of the Sabbath, for example, extravagant as many of its injunctions are, yet they might lead many to ponder whether their own views regarding the keeping of the Sabbath day are not too excessive in an opposite direction. The same might be said with respect to the rules regarding daily bathing, or in reference to prayer; and if it be said that the Oral Law directs too frequent and too many prayers, it will be admitted that the fault at least is on the right side. Even legislators in framing laws might now and then find a useful hint.

We have, so far, however, only spoken of the great importance of the great work itself, we have yet to add a word in regard to the influence it exercised on the future culture and literature of the Jewish nation. A work of such magnitude, and treating on such a vast variety of subjects, and above all its teaching being so highly revered by the nation, could not fail to attract a great deal of attention. Hence we find, that after its compilation not a little time was devoted to its study in all the higher schools. But the Talmudists not unfrequently clothed their meaning in an ambiguous or highly figurative language, this would necessitate explanatory remarks on the part of the teacher, and thinking that his exposition might prove useful to others, he would commit them to writing, and this would give rise, in course of time, to a vast number of commentaries on various portions of the Talmud. Experience, however, has demonstrated, that writers do not always take the same view of a subject: this is nowhere more strikingly exemplified than in the numerous commentaries of our times that have been written on the sacred Scriptures. And so it happened that commentators of the Talmud frequently widely differed in their conclusions, which gave rise to another class of works, namely *argumentative writings*, in which one writer would seek to controvert the arguments of another. Hebrew Literature abounds with such works.



## DIFFERENT GRADES AMONG THE RABBIS.

In ancient times there were four grades among the Rabbis, respectively designated *Sopherim*, *Tannaim*, *Amoraim*, and *Sevuraim*; these increased in rank according as they approached nearer to the age of Moses.

Those belonging to the first grade were called סופרים (*Sopherim*), properly denoting *Scribes*, but the term is here used in a wider sense of *learned in Scripture* or *literary men*. They occupied themselves with transcribing the Hebrew Scriptures, and interpreting them. From them were selected the members of the Sanhedrim, and the member, after taking his seat in the great council obtained the title of חכם (*Chacham*) *i. e.* Sage.

The תנאים (*Tannaim*) *i. e.*, *Repeaters*, formed the second grade, and were of later origin. They devoted themselves to the explaining of the Oral Law, and by them its final redaction was consummated.

The אמוראים (*Amoraim*) *i. e.* *Lecturers*, or *Public Interpreters*, constituted the third grade. They were of still later origin, and devoted themselves to the interpreting and explaining publicly the sayings of the Sages in the popular dialect. They were not allowed either to add or take away any thing from that which the wise men had said, but merely make it properly understood.

The סבוראים (*Sevuraim*) *i. e.*, *Expounders* or *Investigators*, formed the fourth grade. They occupied themselves with carefully examining what had been previously taught by the learned, and to reconcile conflicting opinions, expressing at the same time freely their own views as to which opinion they deemed most acceptable. Some writers have indeed pronounced them as heretics, and among them Basnage, who observes, "there started up a new Order of Doctors, that shook the authority of the Talmud by their doubts. They were looked upon by the Jews as so many Sceptics." (*Hist. des Juifs*, Liv. iii., ch. viii., par. I.) There is, however, not the least foundation for such an assertion, for they contented themselves with merely comparing the different opinions set forth upon any subject, and pointing out which they regarded as the most plausible.

The ancient Jewish seats of learning were constituted somewhat similar to our Colleges or Universities. Each institution was presided over by a ראש בית המדרש (*Rosh beth hammedrash*) *i. e.*, *Chief or Rector of the house of learning*. The installation to this office as well as the granting of degrees was accompanied by certain ceremonials which were often very imposing. As soon as a student had distinguished himself and was thought capable of expressing an opinion of his own upon

difficult subjects, he was raised to the rank of *חבר* (*Chaver*) *i. e.*, *colleague*. This was done by the imposition of hands, and pronouncing the formula, "Thou art now a Chaver." Henceforth he was permitted to take part in the disputations. He was also allowed to teach, but could not promulgate an opinion or doctrine of his own contrary to those maintained by the Rabbis. After a certain time he was raised to the rank of Rabbi, which was again done by the imposition of hands, and the pronouncing of the formula, "Thou art now a Rabbi," henceforth he was entitled to exercise his own judgment freely in his explanations, and was no longer restrained by the utterances of the other Rabbis.

The title *Rabbon* was of higher degree ; it was first bestowed on Gamaliel, the grandson of Hillel, and is said to have been borne only by seven other eminent heads of academies.

During the persecutions of the Jews in various parts of Europe in the 15th century, many unprincipled persons took upon themselves the title of Rabbi without having qualified themselves for the office, and gave decisions in important cases which could only be decided by a regular constituted Rabbi, as, for example, in matters appertaining to marriage ties, for which they charged exorbitant fees. In order to put an end to this usurpation, the Rabbis determined that hereafter no one should be acknowledged as a Rabbi, unless he had studied in a Rabbinical school and obtained the title of (*Morenu*) *i. e.*, *our teacher*, having passed the necessary examinations.

It is by many erroneously believed that the Rabbi of modern times is "a kind of *priest* in the sense of the Old Testament," such, however, is not the case, his duties are to deliver sermons, assist at marriages and divorces, give decisions on ritual questions, and sometimes teach.

The seats of learning, as well as the teachers and students, enjoyed certain privileges ; the former were generally supported by private donations, and contributions from the entire nation.

We shall only further remark, that the Rabbi, when engaged in teaching, sat on a raised seat, whilst the scholars were seated at his feet ; hence it is said that Paul studied "at the feet of Gamaliel," (Acts xxii. 3.) The Jews were also accustomed to say in urging their children to attend the school and to be assiduous to the studies, "Roll yourselves in the dust of your masters' feet."

Gradually the study of the Talmud made its influence felt in regard to other studies, it seemed to act as a literary tonic producing a craving for research in other fields of learning. The philosophy of the Greeks had already, before the Christian era found admirers among the Hebrews, yet the Talmudical writings, no doubt, gave a greater impulse to philosophical

inquiries. The philosophical works that were produced from the ninth to the thirteenth century by Jewish writers are both numerous and highly esteemed.

The study of medicine attracted likewise a great deal of attention, and hence as will be shown hereafter, that whilst the Rabbis devoted much of their time to Biblical and Talmudical studies many of them became also eminent physicians and philosophers. The medical literature of the Hebrews embraces all the different branches of this science so far as they were known in their times and in the countries where they resided, including even the veterinary art. A number of Hebrew medical manuscripts bear the general title *ספר רפואה* (*Sepher Rephuah*) *medical book*, and *מלאכת היד* (*Melachath Haiyal*) literally *work of the hand, i.e., surgery*.

In noticing briefly a few of the most eminent physicians we will commence with Rabbi Simeon ben Jochai, who, besides his great biblical and philosophical attainments, apparently was also a highly skilled physician. Indeed, although renowned as a teacher, his greatest fame and honour were obtained through quite an accidental circumstance.

It happened that during the reign of the Roman emperor Antonius Marcus Aurelius, the Jews of Palestine determined to send a deputation to Rome in order to endeavour to obtain some relief from the great oppression to which they were subjected. After much wrangling the choice at last fell upon R. Simeon ben Jochai and a son of the famous R. Josi. It so happened that at the time they arrived at Rome the emperor's daughter was dangerously ill. The Talmud does not give the name, but no doubt means Lucilla, who afterwards married Lucius Aurelius Verus with whom Antonius, on the accession to the throne, had shared the government. R. Jochai had the good fortune to cure the princess, after which she earnestly espoused the cause of the Jews, which greatly assisted the deputation in obtaining from the emperor the relief they prayed for. After their return, R. Jochai was greatly honoured and revered by the whole nation.

It is proper to state here, that the occurrence which we have just related, is somewhat differently given by some writers. The Talmudists are inclined to envelop the cure in a haze of superstition, whilst some Christian writers run into the other extreme and endeavour to deprive R. Jochai altogether of the honour of having effected such a cure, ascribing the relief granted to the Jews, to Antonius' good nature. This, however, seems to be very unlikely for several reasons. In the first place, previous to the sending of a deputation, a Roman Jew had already in vain interceded for his nation. Secondly, although Antonius was a most gentle and amiable philosopher

and ruler, yet he clung so devotedly to the old heathen faith, that he could not bring himself to look favourably upon any other belief, which will account for his showing such great hostility to Christianity, and it is, therefore, highly improbable that he would have shown any special favours to the Jews, unless there had been some palpable cause for doing so. Divested, therefore, of superstition on the one hand, and prejudice on the other, the reader will find the true state of the case to be as we have above given it.

R. Joseph Abaje who taught in the celebrated seat of learning at Pumbeditha near the Euphrates in the fourth century, seems also to have combined with his other studies the study of medicine. The Talmudical Treatise entitled *Chathuboth* contains a number of *Directions* regarding the bodily treatment of children, and instructions to nurses which have been highly esteemed,

Among the Hebrews who had taken up their abode in different parts of Europe, the study of medicine seems also to have been diligently pursued in connection with the Talmudical and philosophical studies. This was especially the case with those who had settled in Spain, as having highly distinguished themselves by their writings. The liberal encouragement extended to literary and scientific men by some of the rulers of that country, attracted many eminent scholars from the east, and as it often happened, that some of the Hebrews filled the highest offices in the State, it was an additional inducement for Rabbis to emigrate to that country. This will at once account for how it came to pass, that whilst superstition and ignorance reigned supreme over the greatest portion of Europe during the middle ages, Hebrew and Arabic literature flourished with no ordinary splendour in Spain.

Of the many Rabbis who, besides their other literary attainments, ranked also high as eminent physicians, we may especially mention R. Isaac ben Solomon, who flourished in the 11th century, and wrote several works on medicine. On account of his great learning and skill as a physician he stood very high at the court, so much so indeed, that after his death, his son, R. Joseph, was adopted by King Soliman of Cordova, hence generally called R. Joseph Soliman. He also became an eminent physician and published the works of his father.

R. Moses bar Nachman, commonly called Nachmanides, was a truly eminent man, and highly esteemed both by his nation as well as by others. He received for his great learning various appellations, as "*Father of wisdom*," "*The Luminary*," &c. Though he had from his youth devoted much time to the study of Rabbinical literature and philosophy, and was afterwards much occupied in controversies both with Jews and

Christians, he notwithstanding gained for himself a reputation also as a highly skilled physician. He was born at Giorenne.

R. Abiabar, who lived in the 15th century, obtained for himself great renown by performing two successful operations in removing *the cataract* from the eyes of the King of Aragon who was getting hopelessly blind. He wrote also a work on "The Cataract of the Eye."

Alfonso XI, who favoured the Jews greatly, had also a Hebrew as his court physician whose name was Don Samuel Abenheuer. In the court of Henry III., king of Castile Meir Alvarez, a celebrated Hebrew, was the household physician.

Many of the Hebrew physicians took up their residence in Egypt. During the great plague which raged in that country in the year 1200, the Hebrew physicians are spoken of as having rendered great services.

A great many Jews had from time to time taken up their abode in Turkey, and especially in Constantinople, where they were treated with more consideration than in any other country.

It is related, that at one time a Grand Vizier of Soliman had resolved to banish all strange religions and especially the Jews from the country. When the Vizier broached the subject to the Sultan, the latter quietly plucked a flower of two colours, and asked his minister how he liked it? Greatly! replied the Vizier, for God has adorned it with these colours. Thereupon the Sultan tore off the yellow flower-leaflets, and asked, if the flower was still beautiful? Upon which the minister replied, no, as part of its beauty was destroyed. Well, said the Sultan, why not apply the same thing to the State as to the flower? Surely, the more colours the State possesses, the more complete it is. Probably the Oriental wit in this answer may not be regarded as very witty; it points, however, to the noble state-principle—*tolerance*—from which even some of our modern rulers might draw a lesson.

It is not improbable, that the favouritism shown to the Hebrews by the Sultans of Turkey may be traced to the influence of the Jewish court physicians who seem to have monopolized that office under a great many Sultans. Thus we find R. Joseph Hamon as court physician to Selim I. in the year 1510. His renowned son Moses filled the same office at the Court of Soliman in the year 1520. And here we may relate an occurrence which took place under this Sultan which is not generally known even among the Jewish people themselves. An Egyptian rebel had stirred up a sedition, and began to treat the Jewish population in a fearful manner, which would have only ended in their utter extermination. Fortunately, he lost his life before he had time to do much mischief. The great danger in which they had been placed may be gathered from

the fact, that the Egyptian Jews even to this day celebrate this almost miraculous deliverance, by a yearly feast on the 28th of the month of Adar, in the same manner as they celebrate the feast of Esther. This feast they call Purim-al-Mizrayim *i. e.*, *Egyptian Purim-feast*. They have the whole occurrence written in Hebrew on a parchment scroll (Megillah) like the book of Esther, and like it, it is read at the yearly feast in the Synagogues with great rejoicing. Rabbi Abraham Castro, who was the governor of the royal mint, in Egypt, as soon as the turmoil had subsided hastened to Constantinople to apprise the Sultan of the whole affair, and was very graciously received. On his return the Sultan charged him with some very important affairs, and immediately sent troops to maintain peace.

Soon after the accession of Murath II. to the throne of Turkey, a celebrated Jewish physician attracted to Constantinople by the report of the kind treatment which was extended to the people of his nation, took up his residence in that city. His great skill soon gained for him great fame, and the Sultan hearing of the remarkable cures which he had effected, at once appointed him as court physician. In the year 1451 Muhamed III. son of Murath, entreated his father to have him attached to his household, who was so delighted with his skill that he presented him with a patent which secured to him and to his descendants the exemption from all kinds of taxes for ever. In the Hebrew translation of this patent, this physician is called a Galen, a Hyppocrates. The Sultan also built afterwards a magnificent residence for him, as an acknowledgment for his great services. The privileges granted to the family were afterwards confirmed under the reign of Bajazet II., Selim II., Soliman II. and Selim III.

It would take up too much of our space to notice even briefly all the eminent Jewish physicians who flourished from the time we have any authentic information, but it would be an unpardonable omission if we were to pass over here unnoticed the world renowned Rabbi Maimonides. This Rabbi, it is true, is best known as a theologian, controversialist, and philosopher, but he was also an eminent and successful physician, as the sequel will show. Of all the Rabbis, Maimonides was by far the most learned and acute, and is justly spoken of as the *Eagle of Rabbis*. The very liberal doctrinal views, however, which he promulgated in some of his works gave rise to bitter controversies, and led to deplorable consequences. As his life from early childhood to his death was an exceedingly chequered one, and as his endeavours in the reformation of the doctrine of his Church were of such a gigantic character, we feel satisfied that a brief biographical sketch of this wonderful scholar, and a succinct account of his works will not fail to prove interesting to all my readers.

RABBI MOSES BEN MAIMON, sometimes also called from the initial letters of the name RAMBAM, but more frequently *Maimonides*, and by the Arabians *Aben Amru Musa al Israeli al Cortobi*, was born at Cordova, in Spain, between the years 1131 and 1137, the precise year cannot now be determined, though some writers give March 30, 1135. He received his first instruction from his father, who was also a learned man and author of several Arabic and Hebrew works, and held the honourable position of a judge at Cordova. Maimonides had, as we have said, a very eventful life even from his youth. His mother had died at his birth, and his father soon married again, which seems to have estranged the affection of the father from him. It is related, that when about ten years old on one occasion his father treated him very harshly, which the spirited boy took so to heart that he fled from home. The first shelter he took so to heart that he fled from home. The first shelter he took was in a Synagogue where he fell asleep, but on awaking he felt himself so inspirited, that he determined to take refuge with a celebrated Rabbi Meir ben Joseph ben Megas, who lived at Lucena, 40 miles from Cordova, who received him very kindly. Here he continued to study the Scriptures and the Talmud with great industry, and after some years returned to Cordova and took up his abode with a friend, who obtained permission for him to preach in the Synagogue. The sermon seemed to have electrified the congregation which comprised the elite and learned of the city. Among them was also the father of Maimonides, who, to his great astonishment, recognized in the preacher his lost son. His joy was unbounded, he embraced him and made him return to his home, where he treated him afterwards with the greatest affection. It was after this that Maimonides made the acquaintance of the great Arabian philosopher Averroes, in whose school, and under the learned Arabians Ibn Tophail and Ibn Saig, he studied Arabic, philosophy, astronomy, mathematics and medicine.

In the year 1148 Abd-al-Mumen, king of Morocco, took Cordova and shortly afterwards subjected all Andalusia. This king, in order to revive Islamism, which for some time had been languishing in Spain, subjected all Jews and Christians either to embrace Mohammedanism or leave his territory. The latter alternative involved with many Jewish families an impossibility, and they had therefore no alternative but to embrace, in appearance at least, a faith which they utterly detested, in the hope that with a change of government they might be restored to the free exercise of their religion. It is said that for upwards of nineteen years the family of Maimonides lived under this assumed faith, though in secret strictly observed all the Mosaic ordinances. When, however, Abd-al-Mumen died and his successor would in no wise relax

in his treatment of the Jews, Maimonides at last determined to emigrate, and accordingly in 1165 he embarked with his family, and, by way of Jerusalem, went into Egypt and settled in Fostat (Old Cairo). Although a perfect Arabic scholar, yet being a stranger, he had for some time to make a livelihood by trading in jewels, in which he seemed to have been successful. During all this time he by no means laid aside his studies, and as it would appear even pursued the practice of medicine, for when Salah-Eddin, the reigning Sultan of Egypt, heard of the remarkable cures he had performed, he appointed him not only as one of his court physicians, but made him also his confidential counsellor. Maimonides died at the age of 75 years at Cairo, but soon afterwards his remains were removed to Tiberias, where his tomb afterwards became a place of pilgrimage not only to his admirers but even to those who had been opposed to his teaching. His death was in the East, as well as in the West, received with universal grief, and everywhere solemn funeral services were performed in the Synagogues. He has been well described as "a man gifted with the most powerful and brilliant qualities of mind, possessed of the most varied and astounding knowledge, and imbued with deep piety, borne aloft by undaunted energy and glowing zeal." This tribute to the memory of a man who was universally admitted to have been "the light of the age" was as becoming as it was merited; but there were some writers who allowed their fancies to get the mastery over their reason by introducing into their account of the obsequies a miraculous incident which is said to have taken place. They relate, that on the way from Cairo to Tiberias the caravan was attacked by a band of Arabian brigands, whereupon those in charge of the remains fled. The robbers, enraged at not getting any booty, proposed to sink the corpse in the sea, but were unable to move it from its place. The escort, seeing from a distance their fruitless attempts, took courage, attacked the banditti, dispersed them and proceeded on their way in peace.

Maimonides was not only a profound thinker, but also a voluminous writer. At the early age of 23 years he had already written on subjects of general science, but it was in that year that he began his *Commentary on the Mishna* in Arabic, which took him seven years to complete. This of itself was a gigantic work and would have been quite sufficient to establish his literary fame. It forms an historical introduction to the Oral Law, carefully tracing its developments and minutely describing its whole plan, besides giving a vivid interpretation altogether independent of those given in the Gemara. This commentary was afterwards translated into Hebrew by Judah Alcharisi, Tibbon, and others, and so useful



has it been deemed to the study of the Talmud, that for five centuries it has formed a part of that work itself, and no edition is looked upon as complete without it.

The next work which came from the pen of this eminent writer is entitled *ספר המצוות* (*Sepher Hammizwoth* i. e., *Book of Commandments*, and contains 613 traditional laws of the Halacha, i. e., *Rule* (a Rabbinical term applied to the Oral Law), with fourteen canons on the mode of numbering them. It contains besides a psychological treatise, and also the thirteen articles of faith. This work, although in itself of very great importance, yet in reality may be regarded only as a kind of introduction to the gigantic work which was to follow, and for which he must have been industriously collecting materials for very many years. This great work made its appearance about the year 1180 under the title *משנה תורה* (*Mishna Torah*), i. e., *Second Law* or *יד הזקה* (*Yad Chasakah*), i. e., *Strong Hand*, and was, according to the author's own declaration, designed to furnish to every one who had a knowledge of Hebrew a more ready aid to discover what Judaism really demanded of its adherents. He collected accordingly from the Talmudical labyrinth all the Oral Laws together with the legal disquisitions thereon and arrayed them in a most minute, precise, and lucid manner. It forms in fact a compendium of the Talmud, and has always been universally used as a work of reference. It contains 982 chapters, and took the author at least eight years in completing it.

Maimonides has left also several theological disquisitions, and several mathematical, logical, and medical treatises, which are all highly esteemed. But of all his writings, his great philosophical work entitled *מורה הנבוכים* (*Moreh Hannevochim*) i. e., *Guide for the Erring* or *Perplexed*, is by far the most famous and most important. Unfortunately there is a sad tale connected with it. In this work the author set forth a great many liberal views, which brought down upon him the strictures of many of the learned of his nation. So bitter, indeed, became the controversy, that the nation became divided into two schools of thought, one known as the *spiritualistic Maimonidian school*, and the other as the *literal Talmudistic*, and the hatred thus engendered between the two parties finally culminated in the issuing of anathemas and counter anathemas by both schools. Unfortunately, this was only the beginning of greater evils. About the middle of the thirteenth century some of the Christian authorities, under the pretence of putting an end to the contentions, but in reality to satisfy their animosity against the Jewish people, began by burning Maimonides' books, next they carried their vandalism a step further and committed to the flames all the Hebrew works

they could lay hands on. But this would not fill their empty treasuries, so they began an indiscriminate slaughter of men, women, and children, irrespective of their philosophical views. In this massacre thousands upon thousands perished, and their property was confiscated. It was altogether an uncalled for interference on the part of those authorities, as the questions in dispute merely affected the teaching in the Jewish church.

Through the influence and wise counsel of some of the less bigoted among the learned a reconciliation was at last effected, and the anathemas were by mutual consent removed. In calm moments even those formerly opposed to Maimonides gradually began to admire his profound learning and great piety, so that in course of time he was constantly spoken of as *the Eagle of the Rabbis*, and his name became the pride and glory of the nation. As a striking proof of the very great veneration in which he was held by all parties, we may mention, that he had drawn up *thirteen articles of faith* as a summary of the Jewish *creed*. These were afterwards adopted into the Jewish daily Prayer Book, and directed to be rehearsed every day. The following is a translation of the first and last, which will give the reader some idea of them. I. I believe with a perfect faith that God, blessed be His name, is the Creator and Ruler of all creatures, and He alone has made, and is making, and will make, all things. XIII. I believe with a perfect faith, that the dead shall be restored to life, at a time when it shall please God, whose name be blessed, and whose memory be celebrated, even for ever and ever.

The importance of the work in question to the Biblical student can hardly be over-estimated, especially as an aid to the proper understanding of many of the Mosaic laws of which the object of their institution at this distant day is not very easily comprehended; as for example those that were intended merely to guard against the adoption of idolatrous practices among the Israelites. In this respect alone the work is most invaluable, for Maimonides had made it a special object for many years, to collect all the information possible as to the rights and practices peculiar to those heathen nations with which the Jews had come into contact. It is, therefore, not to be wondered at, that this work ever since it was written served as a never failing fountain from which all critics on the Mosaic laws freely drew their information.

As we are on this subject, we will embrace this opportunity of quoting here the explanations of a few of those laws, for they are both interesting and instructive, although no longer binding. In Lev. xix. 19, we have the commandment laid down, "Neither shall a garment mingled of linen and woollen come upon thee." Few, we think, will be able to conceive

what harm there could be in wearing such mixed garments, and yet there must have existed at the time the law was given some reason for such a commandment. Maimonides, however, tells us that he had discovered in old magical books, that the idolatrous priests were enjoined to wear robes of linen and wool mixed together when they performed their religious ceremonies. He says, it was believed that this mixture possessed some divine virtue, which would make the sheep produce more wool, and the fields yield a more abundant harvest.

Again, Lev. xix. 19, it is commanded, "Thou shalt not sow thy field with mingled seed." Here, again, Maimonides remarks that this law was designed to prevent the Israelites from adopting a most abominable practice of idolatry very common among the Zabii. He observes, that they made it especially a practice of grafting olives into citrons as a religious rite, accompanying it with detestable ceremonies. Dr Spencer also states, that it was quite a common practice among some idolatrous people to sow barley and dry grapes together, whereby they consecrated their vineyards to Ceres and Bacchus, and at the same time avowed their dependence on these Deities for their fruitfulness. How very tame compared with the above explanation is the one given by Michaelis and Dr. Clarke, who looked upon this prohibition as merely a prudential maxim of agriculture in order that the Israelites might preserve their seed as pure as possible. Again, in Deut. xxii. 5, we have the commandment that, "The women shall not wear that which pertaineth to a man, neither shall a man put on a woman's garment: for all that do so *are* abomination unto the LORD thy God." Maimonides says, that he had found it commanded in the books of idolaters, that the male worshippers of Venus the Ashtaroth or Astarta of the Phœnicians, should wear the dress of women, and the women, in the worship of Mars, the Moloch of the East, should put on the armour of men. The old Greek author Philocorus speaks of the Asiatics that when sacrificing to their Venus the men dressed in women's apparel and the women in men's, signifying thereby that she was esteemed both by male and female. Besides this it was no uncommon practice among the idolaters to represent their Deity both as a male and a female. The Syrians worshipped Venus under the form of a woman attired as a man. The Cyprians represented their Venus with a beard and sceptre, and of masculine proportions, but dressed as a woman. From this no doubt arose the practice very common among the Assyrians, of men and women wearing garments different from those of their sex in performing their religious ceremonies, a custom which gradually made its way also into Europe.

In Exod. xxiii. 19, we have the remarkable prohibition,

“Thou shalt not seethe a kid in its mother’s milk.” This law is again repeated in ch. xxxiv. 26, and Deut. xiv. 21, from which it would appear that special importance was attached to its observance. And yet commentators have been not a little perplexed in discovering its meaning and tendency; indeed, some have abandoned it as a hopeless task. Thus, for example, the sagacious and learned Eben Ezra remarks: “It is of no avail to seek for the explanation of this commandment, for it is concealed from the eyes of even the wise, but, perhaps, it was enjoined because it may have been looked upon as a cruelty to seethe a kid in its mother’s milk.” So the renowned philosopher Moses Mendelsohn also regarded it as a useless labour to endeavour to trace the reason for the enjoinder of this law. He observes, “the benefits arising from the many inexplicable commandments of God is in their practice, not in the understanding of their motives, it should suffice for us to know that they are of divine origin.” Abernethy, another celebrated Jewish writer, thinks “that the principal design of this law was to prevent unfeeling cruelty.” Others again explain that it was considered unnatural to seethe a kid in its mother’s milk which was designed as its nourishment, hence the law.

Maimonides, however, considers that the object of this law was twofold. In the first place, it was intended as a sanitary rule, and secondly, to guard against the adoption of a prevailing idolatrous practice. He observes, “as to the prohibition not to eat meat boiled in milk, we are of opinion that such food is too compact a food, which engenders surfeit.” And then goes on to say, “that it was likewise intended to prevent the adoption of some pagan rite.” We do not know whether the opinion of Maimonides in this respect coincides with those held by modern physicians on this point, or whether he was not influenced by the climate of Egypt in forming his opinion, but whatever doubt there may exist as to its being a sanitary rule, there can be no doubt of its being directed against a pagan practice. An ancient Karaite interpreter makes mention of such a practice existing among the heathen nations, who were accustomed, after having gathered in all their fruits, to select a kid, and boil it in its mother’s milk, and then with some magical formula, to sprinkle with it their trees, fields and gardens, thinking thereby to increase their fruitfulness the following year. Spencer speaks of a similar custom, and for a similar purpose, having prevailed also among the ancient Zabii (*De Legibus Hebraeorum Ritual*, II. viii., 2.) And Clericus notices that a somewhat similar custom existed among some ancient nations, who took a kid or a goat and sacrificed it to Bacchus, because nothing is more injurious to the vine than their bite. The supposition that this prohibition was intended to guard

against such idolatrous practices as we have noticed accords also well with the context in which it is introduced. Both here and chapter xxxiv. 26, it is connected with the law concerning the offering of first fruits of the land, and the natural conclusion therefore is, that it must likewise have reference to something appertaining to agriculture.\*

There is one of this class of laws which especially claims our notice, since above all others it has called forth many sneering remarks from some of our modern writers, who described it as frivolous and meaningless, whilst a little research on their part would have revealed to them both the wisdom and necessity of its promulgation. The law we allude to is recorded in Lev. xix. 27, "Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard." Maimonides says of all the idolatrous customs there is none which is so widely diffused and so commonly practiced among eastern people as the cutting of the hair. The learned Samuel Bochart, so well known in the literary world through his celebrated works *Phaleg* and *Canaan*, treating on sacred geography; and his *Hierozoicon* or Scripture Zoology, also remarks that the Idumeans, Moabites, Amonites, and other inhabitants of Arabia were called "circumcised in the corners" from their cutting the hair of their head in honour of Bacchus. Herodotus likewise speaks of the Arabians cutting their hair round in honour of Bacchus, who is represented as having worn his hair in that way. (Lib. 3, c. 8.) He also says, that the Macians, and a people of Lybia, cut their hair so as to leave a rounded tuft on the top of the head. (Lib. 4, c. 175.) And it is by no means improbable that this fashion now so prevalent among the Chinese may have originated from some idolatrous custom. Lucian too, informs us, that the Syrians offered their hair to the gods.

The prohibition of rounding the corners of the head and of marring the corners of the beard, is followed in the next verse by the command, "And you shall not make any cuttings in your flesh for the dead, nor brand any marks upon you; I am the LORD." The two laws, it will be seen, are connected by

\* In the Oral Law the cooking of meat in milk is altogether prohibited, and a great number of regulations are laid down in regard to the strict observance of it. Even if accidentally a drop of milk happened to fall on any meat whilst cooking sufficient to impart its flavour to the meat, it must not be eaten. The Rabbis have unquestionably gone too far when they forced such a meaning on the Mosaic law. For although it is no doubt true that the Hebrew word *גדי* (*gedi*) rendered in our version "a kid" denotes any *young animal*, still if the law had been intended to prohibit the eating of any kind of meat cooked in milk, the word *בשר* (*basar*) *i.e.*, meat, would have been employed, and the word *אמלק* (*immo*) his mother, would have been omitted, so that the command would have read, *Thou shalt not scethe or cook meat in milk.* Maimonides who, as we have shown partly adopted the view of the Oral Law, may have been influenced by the idea which he as a physician entertained that such food is unwholesome.

the conjunctive "and," which indicates a close relationship between them. The practice of showing great grief for departed relations, friends, or even acquaintances, by lacerating the body, and shaving off the hair, was very common among the Philistines, Moabites, Arabians, Babylonians and Ethiopians, as well as by the early Greeks and Romans. The prophet Jeremiah alludes to this practice in several places, as for example ch. xvi. 6. "Both the great and small shall die in this land; they shall not be buried, neither shall *men* lament for them, nor cut themselves, nor make themselves bald for them." Compare also ch. xli. 5; ch. xlvi. 37.

It was customary among the Scythians, that when the king died those who had the honour to receive the remains for burial, to cut off a part of their ears, wound themselves on their arms and hands, and shave off their hair. This cruel practice of lacerating the body no doubt had its origin among the idolatrous people from their investing their idols with attributes of cruelty, and hence believed that by investing their form of religion with cruel and bloody ceremonies they would thereby more readily appease their anger, and obtain a favourable hearing. It was, no doubt, impresssd with such an idea that induced the prophets of Baal to "cut themselves after their manner with knives and lancets, till the blood gushed out upon them." 1 Kings xviii. 28. Even among the Mohammedans, whose religion certainly does not favour such heathen displays, we yet meet with such practices. The missionary Eugene Roger represents a Moslem devotee, upon whom the common Arabians look as a holy martyr, going about with a scimitar stuck through the fleshy part of the side, with three iron spikes trust through the muscles of his arm, and with a feather inserted into a cut in his forehead. Those devotees appear to bear all these sufferings with great composure, hoping to be fully rewarded for it in Paradise.

The custom of branding or tatoeing was even more common and more widely spread than the lacerating of the body. It was a prevailing custom among the idolaters to brand or inscribe on some part of their bodies, either with caustic or by means of some other contrivance, the name or image of their chief idol, or some kind of symbol connected with their belief. So prevalent seems this practice to have become, that notwithstanding the positive Mosaic prohibition of it, it was even practiced amongst the later Jews and earlier Christians. The prophet Isaiah distinctly alludes to it, ch. xlix. 16, "Behold, I have lineated thee upon the palms of *my* hands; thy walls are continually before me." It appears that the Jews of that time made upon the palms of their hands, or some other part, some sort of representation either of the holy city or temple,

no doubt intending to show thereby their great affection and zeal for them. Among the early Christians it was quite common to mark the wrist or the arm with the sign of the cross, or with the name of Christ. See *Procopius on Isaiah*, ch. xlv. 5. Also *Spencer, De Leg. Heb. Lib. II.*, cap. 20. The eastern traveller Maundrell, p. 73, says that the pilgrims at the holy sepulchre had themselves marked in this manner with what are called the "Ensigns of Jerusalem," and he gives a full description as to how it is performed. Among the Mohammedans it is no uncommon practice to mark themselves with the name *Allah*, i. e., God. This custom was afterwards very commonly adopted by European sailors, who marked upon their arms or other parts of the body a cross, and in later times more generally an anchor as a mark of their calling.\*

\*It is necessary to remark here that some writers have erroneously explained the command given by Moses, Exod. xiii. 9; "And it shall be for a sign to thee upon thy hand, and for a memorial between thine eyes, that the law of the LORD may be in thy mouth, for with a strong hand hath the LORD brought thee out of Egypt," by supposing that the "sign" and "memorial" has been "the figure of the paschal lamb," which would be contrary to the commandment in Lev. xix 28, not to "brand any marks upon you." But there is no contradiction in the two commandments. The great event of the miraculous deliverance from the Egyptian bondage was to be constantly kept in lively remembrance, in order that their minds might be constantly impressed with the omnipotence of their deliverer, and His loving care for them. But the Passover with its solemn rites occurred only once a year: in order, therefore, that the event during the intervening time, may not be forgotten, outward memorials were instituted which were to be borne on the hand and the forehead between the eyes. Now it is true, the passage affords us no information. It merely said, "it shall be for a sign \* \* \* and for a memorial" but there are two other similar ordinances which throw some light on the subject. In Num. xv, 37 to 41, the Israelites are commanded to wear "fringes in the borders of their garments" that they might look upon them "and remember all the commandments of the LORD." Again, Deut. vi. 7, 8, 9, the Israelites were commanded that the words which God had spoken to them, were to be in their hearts, that they should diligently teach them to their children, and bind them for a sign upon their hands, and that they should be for **טַפְּלוֹת** (*totaphoth*) bands or frontlets between their eyes, and that they were to write them upon the posts of their houses and on their gates. These outward memorials were all to serve one purpose, namely, to remind the Israelites of their duty to God and incite them to lead a holy life, by keeping His commandments. The wisdom of these ordinances becomes even more apparent when we take into consideration, that the Israelites were surrounded by idolatrous nations, and thus constantly exposed to the allurements of their orgies. But what we wish to draw the reader's particular attention to is, that according to the last quoted passage, these memorials were to be bound upon the hand and as *frontlets* or *bands* between the eyes and not to be painted. Indeed upon the passages in Exod. xiii. 9, 16, and Deut. vi. 8, the Hebrews have founded the use of the **תְּפִלִּין** (*Tephillin*) *phylacteries*, which originally

were worn, at least by the more piously disposed persons, during the whole day, but gradually their use became restricted to daily morning prayers, except on the Sabbath and Festivals, on these days they were not worn. As they were used with prayers, hence the Hebrews called them **תְּפִלִּין** (*Tephillin*) *prayer-thongs*. They consist of small square leather boxes, which contain strips of parchment on which is written in the original the following four passages from the Pentateuch, namely, Exod. xiii. 1 to 10; 11 to 16; Deut. vi. 4 to 9; and xi. 13 to 20. These passages, according to the Kabbalah express "the wisdom, the reason, the grandeur, and the power of God." Those that are worn on the head are called (*Tephillin shel rosh*) i. e., *phylacteries of the head*, and the little box is placed on the middle of the forehead. From the box come two leathern strings about an inch wide which are girt about the head and make a knot in the form of the letter **ך**; they are then brought to the front and fall down on the breast. Those worn on the hands, are called (*Tephillin shel yad*) i. e., *phylacteries of the hand*, they are like those worn on the head, but have only one leathern string.

The Mosaic code contains other commandments designed to guard against the adoption of such idolatrous practices among the Israelites. It is evident that notwithstanding the many miracles which God vouchsafed to perform in their behalf, and of which they were eye witnesses, they yet always inclined towards idolatry. We can have no more striking proof of this than is furnished in their clamouring for strange gods ere they had barely recovered from the fear with which God's manifestation on Mount Sinai had inspired them. This proneness to idolatry may in some measure be accounted for by their long sojourn among the Egyptians. "Evil communications corrupt good manners," and their whole history from the exodus out of Egypt to the taking of Jerusalem and consequent dispersion fully demonstrates the necessity and wisdom of those precautionary prohibitions. Maimonides justly observed, that the intention of the Mosaic law—as is clearly evident from many parts of the Old Testament—was to eradicate idolatry, and to blot out the very memory of it, to banish every thing that might lead men to practice it, as soothsayers, diviners, enchanters, necromancers, &c., and to prevent all assimilation to heathen practices.

The box is placed near the bending of the left elbow, and the leathern string is tied round the arm and middle finger.

We have above stated that the ancient Hebrews founded the use of phylacteries on Exod. xiii 9 and Deut. vi 8, therefore insist that they are of Divine institution. Many interpreters, however, maintain that those passages should be taken in a figurative or allegorical sense, merely intended to convey the meaning, that the Hebrews should carefully preserve the remembrance of God's commandments, to have them constantly in the mind's eye, and ever guide their actions by them. In support of their opinion they refer to similar phrases which are admitted to be figurative, as for example Prov. iii, 3, "Let not mercy and truth forsake thee; bind them about thy neck, write them upon the tablets of thy heart," (the commandments spoken of in the 1st verse). Also ch. vi. 21, "Bind them continually upon thine heart, and tie them about thy neck," namely, the commandment of thy father and law of thy mother, spoken of in verse 20. And again ch. vii. 3, "Bind them upon thy fingers, write them upon the tablets of thy heart." But these and similar figurative expressions occur only in the poetical books. Besides the very use of the expression, "write them upon the tablets of thy heart," indicates that these passages must be taken figuratively. But in Deuteronomy vi. 8, 9, the case is different, there the ordinance in verse 8, "thou shalt bind them for a sign upon thine hand," &c. is followed in verse 9 by another ordinance, "and thou shalt write them upon the posts of thy house, and on thy gates," which must be taken in a literal sense, and hence it follows that verse 8 must be taken so likewise. To this we may yet add that in Exod. xiii. 9 the reason is given for the institution of the ordinance, namely, "למען" (*lemaan*) "for the sake that, or in order that, the

law of the LORD may be in thy mouth." No substantial argument can be urged against the passages being taken in a literal sense, and it is therefore somewhat surprising that such scholars as Grotius, Michaelis, Rasenmüller, and Hengstenberg should have favoured the contrary opinion. But whilst we unhesitatingly maintain the literal interpretation, we do not wish to be understood to hold that the phylacteries now in use are a correct representative of those *symbols* employed at the institution of the ordinance. As the Scriptures are silent in respect to the form of the *symbols*, and how they were to be worn—though no doubt Moses, and the teachers after him, instructed the people in these matters—considerable changes may have been made in their form, and mode of wearing them, for no doubt at first they were of the simplest kind. We find no traces of the use of phylacteries before the Babylonish captivity. We may observe that in Matth. xxiii. 5, not the wearing of the phylacteries is condemned, but the abuse of them by making them "broad" so that they might easily be seen. The eminent scholar, Lightfoot, thinks that Christ himself wore the phylacteries, as well as the fringes, in accordance with the custom of his nation.



Maimonides likewise devoted much attention in his philosophical work to that portion of the Mosaic code relating to clean and unclean animals, and has demonstrated, with great zeal and learning, that the chief design of the great Law-giver—though there were other reasons—was to furnish the chosen people with a wholesome dietetical code, and this opinion was subsequently adopted by all Rabbinical critics who treated on the subject. The celebrated French writer M. de Pastoret, speaking of the sanitary laws of Moses, says: “it was one of the most distinguishing traits in his character as a legislator to be thus mindful of the health of the people.”

In Palestine and neighboring countries where scrofulous and scorbutic disorders were so very common, the wisdom of the Mosaic dietary laws become at once strikingly apparent. Take for example the flesh of the swine, which is certainly calculated to predispose to, if not actually produce that loathsome disease, the leprosy, in countries where the disorder is endemic. It is no doubt from some such reason that pork was from a very early period shunned by a great many, and perhaps not only on account of the disorders which its eating is liable to produce, but likewise also on account of the cutaneous diseases which the animal itself is subject to in the East, and which those who partook of its flesh were liable to contract. The Greek philosopher Plutarch says that foreign nations generally detest pork, because they dread scab and leprosy, and believe that these disorders destroy men by contagion; for under the belly of the pig is full of leprosy and scabby eruptions, which are supposed to appear on the surface on account of some internal taint and disease. *Plut. Symp.* IV. v. 3. Tacitus, the Roman historian, in the first century of the Christian era, took a more enlightened view of the Mosaic prohibition than many critics of the nineteenth century do. He remarks, “the Jews abstain from pork on account of the loathsome disease of leprosy, with which they were once afflicted, and to which the pig is subject.” *Tac. Hist.*, v. 4. And there are many writers who go still further, who regard pork not only injurious to the health of the body, but likewise to the vigour of the mind. According to the Talmud, there were “ten measures of pestilential sickness spread over the earth, and nine of them fell to the share of the pigs.” And yet many Jewish writers speak of the nourishing qualities of pork, as for example Philo Judaeus, Isaac ben Soliman, a celebrated Jewish physician of Cordova, who flourished in the tenth century, and whose works were published by his son Joseph, who was also an eminent physician, and adopted by the King of Cordova as a son. The Talmud even believes bacon to be efficacious in consumption and atrophy and permits Jews suffering from these complaints to use it medicinally.

We may further observe that it is quite possible that the distressing and dangerous disease *Trichina spiralis*, which has brought mourning into many a household, both in America and in Europe, may also have been known to the ancient Jews. This supposition seems to be favoured by the fact that the *trichinae* were supposed to have been introduced into Europe by the importation of foreign pigs, and especially from China. Now it is well-known that the danger of infection by *trichinae* can only be effectually guarded against by subjecting the pork to a high temperature by boiling or roasting, but in the east, at least among the common people, cooking is very carelessly performed, and this circumstance would furnish another reason for establishing another safeguard against so dangerous a malady. It is well-known also that in hot climates the pigs are more liable to different diseases than those of colder climates, and yet *trichinosis* became so prevalent in some parts of Germany as to assume the form of an epidemic. In the year 1863 at Hettstadt, in the province of Saxony, no less than 153 persons were attacked, of whom 28 died. In the small town of Hedusleben of about 2000 inhabitants, in comparatively short time, about 350 cases occurred, of which 90 proved fatal. There occurred from time to time other outbreaks less severe in different parts of Germany; indeed, so alarming became the frequent occurrences of *trichinosis*, that at last the attention of many eminent medical men was more diligently directed to the malady, which resulted in the publication of a vast number of works on the subject, and also to the microscopic examination of pork by experienced men in many large cities. But the sanitary considerations, important as they are in themselves, do by no means exhaust the scope and intention of the Mosaic laws concerning clean and unclean meats, but were evidently designed to fulfil a yet higher mission, namely, to counteract idolatry by checking as much as possible the intercourse between the chosen people of God and their idolatrous neighbours.

This does not merely rest on conjecture, but we have direct Scripture authority for it. In Lev. xx. 23, we have the following command: "And ye shall not walk in the manners of the nation, which I cast out before you; for they committed all these things, and therefore I abhorred them." Then in verse 25, we read: "Ye shall therefore put difference between clean beasts and unclean and between unclean fowls and clean, and ye shall not make your souls abominable by beast or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean." And in verse 26 the command closes with the exhortation: "And ye shall be holy unto me; for I the LORD am holy, and have severed

you from other people, that ye should be mine." It will be seen that there are three leading propositions set forth in the above passages. In the first place, that the Israelites were not to adopt the manners or customs of idolatrous nations. Secondly, that in order to accomplish this it was necessary to put difference between clean and unclean things. And thirdly, that the Lord has severed them from the idolatrous nations so that they might be a holy people. But perhaps it will be asked how can it be said that by putting a difference between clean and unclean things the Israelites were thereby prevented from adopting the manners of idolatrous nations? The reply is, that it was the means of hindering them from falling into friendly intercourse, which frequently ripens into friendship, and which very often ends in the formation of relationship. It placed a barrier to the Israelites mixing with their neighbours at the table, and, as Sir J. D. Michaelis has very properly observed, that "intimate friendships are in most cases formed at table, and with a man with whom I can neither eat nor drink, let our intercourse in business be what it may, I shall seldom become as familiar as with him whose guest I am and he mine. If we have besides, from education, an abhorrence of the food which each other eats, this forms a new obstacle to closer intimacy. Nothing more effectual could possibly be devised to keep one people distinct from another. It causes the difference between them to be ever present to the mind, touching, as it does, upon many points of social and every day contact. It is far more efficient in its results as a rule to distinction, than any difference in doctrine or worship that man could entertain. It is a mutual repulsion continually operating.

The effect of it may be estimated from the fact, that no nation, in which distinction of meats has been enforced as part of a religious system, has ever changed its religion." *Mich. Com. Art. 32.* No less pertinent is the warning of the Talmudic teachers. "Keep aloof," they remarked "from their bread and their oil on account of their wine, and from their wine on account of their daughters, and from their daughters on account of their idols." *Talmud, Avodah Zarah.*

And well indeed might the Rabbis warn their disciples against the pernicious influence of the intercourse with idolaters, when they had such an example before them as the acts of Solomon in his latter days. How potent, indeed, must pagan influence have been when it could work such a change. Behold, the inspired man, the greatest of the kings of Israel, upon whom a beneficent Providence had showered its choicest gifts, and above all had endowed him with such wisdom as had never been possessed by any human being. The man who built the Temple in which Jehovah visibly manifested His

divine presence. Behold that man, building temples on the Mount of Olives, and worshipping at the shrine of Ashtaroth a Phœnician goddess, of Moloch a god of the Ammonites, and of Chemosh an idol of the Moabites. Who would have thought it possible, that the man kneeling at those shrines, is the same man, who had offered up that ever memorable prayer at the dedication of the Temple, standing before the altar of the Lord with his hands stretched out to heaven, saying, "Lord God of Israel, *there is* no God like thee, in heaven above or on the earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart," &c. 1 Kings viii. 22-53.

And what was the motive power that wrought such a mighty change? Intercourse with evil doers. No doubt, the change was gradual, just partaking of their bread and oil, then of their wine, then intercourse with their daughters, and finally kneeling at the altars of their idols.

To what has been already advanced may yet be added, that some of the unclean animals were worshipped by the heathens, whilst others were used as sacrifices to different idols. The Egyptians, for example, although they looked upon the pig as a very unclean animal, yet they sacrificed and consumed one every year at the feast of full moon in honour of their deities. Osiris and Isis, whom they worshipped as the fructifying powers of nature. And so particular were they that this rite should not be neglected, that the poor who could not afford to offer a pig, were obliged to make one of dough, and having first offered it, had then to eat it."

The pig formed also a part of the sacrifices offered to the goddess Ceres, or, as the Greeks called her Demeter. The worship of this goddess was very widely spread among different nations, and was also partly connected with agriculture, as is plainly shown by the festivals which were observed in her honour.

The pig was by many nations regarded as the emblem of fruitfulness, hence it was the general custom among the Praisians, a tribe of Crete, to offer up a sow before marriage. The Syrians in Hieropolis, who neither offered nor ate swine, yet regarded it as a sacred animal, no doubt from the idea of its possessing some mysterious power to produce fruitfulness. Among the Athenians and Romans the animal was employed in various solemn ceremonies connected with domestic and public affairs. It was customary among the Athenians to use certain parts of the pig for the purpose of purification in entering the national assembly, or they sprinkled its blood on benches used at public assemblies. Or if they wished to expiate a house, temple, or town, the priest carried young pigs

round the place. The Romans purified roads and cross-ways by similar practices; and concluded treaties and friendly compacts by the slaughter of a pig.

We might show that similar practices like the above existed among many other heathen nations; but from what we have already stated the reader will be able to form a tolerable good idea how very extensively the swine was employed in the various idolatrous and superstitious observances.

Can it then be wondered at that the Mosaic code should contain so many laws which were intended to serve as a barrier between the services of Jehovah and those rendered to idols, when we have shown that notwithstanding the many manifestations of God's goodness towards them they were yet so prone to idolatry. How much deeper and more frequently the Israelites would have sunk into heathenism had these barriers not existed it is impossible to conjecture. This much, however, their own history only too plainly discloses, that notwithstanding the constant loving yet solemn remonstrances of their teachers and prophets, nay, notwithstanding the repeated terrible judgments which their rebellious conduct brought upon them, they would yet again and again, sink deeper and deeper into that cess-pool of heathen abominations, which at last called upon them the terrible denunciation from a holy and long-suffering, yet deeply offended God :

2. "I have stretched out my hands to a rebellious people,  
Who are walking *in* the way *that is* not good, after their own devices.
3. A people, who forsake me continually to my face;  
Sacrificing in the gardens, and burning incense upon the bricks.
4. Who sit among the graves, and lodge in the caverns;  
Who eat the flesh of the swine:  
And the broth of unclean *animals* is in their vessels.
5. Who say: Stand by thyself; come not near me, for I am holier than thou.  
These kindle a smoke in my nostrils, a fire burning all the day.
6. Behold, it is written before me; I will not keep silence, but will requite;  
Yea, I will requite *even* into their bosom;
7. Your iniquities, and the iniquities of your fathers together saith the Lord,  
Who burnt incense on the mountains and dishonoured me on the hills;  
Yea I will measure" (*i. e.*, I will recompense) "their former conduct into their bosom."—Is. lxxv.

The heathen were accustomed to set up their idols in groves and gardens, where they performed their rites and offered sacrifices. This practice is again alluded to—Is. i. 29 :

"For ye shall be ashamed of the oaks" (*i. e.*, groves of oak) "which ye have desired;  
And they shall blush for the gardens, which ye have chosen."

And in Deut. xii. 2, 3, the Israelites were distinctly commanded, after they had taken possession of the promised land, to destroy utterly the places wherein the natives had served

their gods, and to burn their groves. "Burning incense upon the bricks:" this refers to the apostate Jews, who build their altars of bricks, in opposition to the altar of God which, according to Exodus xx. 25, was to be built of unhewn stone. "Who sit among the graves, and lodge in caverns:" this refers to the necromancers and diviners, who professed to obtain revelations from the dead, and thus foretell future events.

The implacable stubbornness, and rebellious conduct of the ancient Israelites is graphically depicted in some of the numerous inscriptions found on the rocks of Mount Sinai and its neighbourhood, and which have the impress of great antiquity. The following is a translation of Inscription No. 53, the original is given in Foster's work entitled *Sinai Photographed*:

"The huge unbroken she-camel roars, angering Jehovah.  
Rebellious in the desert, subdued by thirst, the high-humped she-camel speeds with long steps."

Beneath the inscription is a large figure of a camel in an attitude of determination not to move.

The Israelites are, in the above inscription, aptly depicted under the figure of a rebellious and restive she-camel. This animal, so very useful in the east, both on account of its capability of enduring thirst, as well as for its adaptation to desert travelling and patient endurance, is at times given to fits of intractable stubbornness. When in such a mood, it will stand immovable as if rooted to the ground, and neither coaxing nor the severest treatment will induce it to move. It allows itself to be cut to pieces and roars furiously, hence, when in this temper, the Bedouins call it *ajaj*, *i. e.*, the roarer, and frequently have to leave it to perish. In Hebrew the camel is called גַּמַּל (*gamal*,) *i. e.*, the requiter, from its natural relentless spirit in hardly ever forgetting an injury. Bochart says the camel possesses such a revengful temper as to become a proverb among those natives who are best acquainted with its nature.

From the explanations which we have given of a few of the sanitary and precautionary laws against idolatry, the reader may form some idea of the wisdom and necessity of those laws under the circumstances in which the ancient Israelites were placed. It is perfectly evident from their own history, that nothing but a perfect isolation from the surrounding heathen nations, save indeed a miraculous control of their will itself, could have restrained the passions of a people so susceptible to sensual impressions and pleasures. The contagion of the voluptuous rites of paganism, like the infection of leprosy, could only be guarded against by a total separation, and utmost caution against contact. It is, therefore, not a little strange

that some writers in this age of research and inquiry, should boldly speak of those laws as meaningless and frivolous, and, therefore, could not have been written under inspiration. They must evidently have come to that conclusion without taking the least trouble of inquiring whether there might not have existed causes which rendered such laws necessary. It is no argument to say, "that as the lawgiver assigned no *reasons*, therefore, no *reasons* could have existed." The object of the laws at the time they were given were well understood, and, hence, no explanation was necessary; and as we have shown it requires only a little inquiry and the *why* and *wherefore* can be readily ascertained.

As the Mosaic dietary laws have of late years been so fiercely assailed, we intend hereafter to devote a more lengthy article to this subject, and take up the different ordinances in detail.

In order to make this Commentary in every respect as interesting and useful as possible, we shall, whenever an opportunity presents itself, introduce from the writings of the ancient Rabbis—which are not accessible to many, but yet afford an inexhaustible source of useful information—such matter as may prove interesting and instructive. The reader will agree with me, that any thing which may tend to awaken in the mind a sense of feeling that may be instrumental to cause him to ponder on the course he is pursuing, ought not to be lightly esteemed. "Novelty," too, as the saying is, "lends charm," and if that novelty like a way-mark points to the path of duty or virtue, it ought to be heartily welcome. How very often we do read of most hardened sinners having been suddenly stayed in their wicked career and brought to repentance by something that they have heard or read? And how many examples have we of sceptics, or even determined unbelievers, having been aroused to a sense of their folly by some mere casual remark they heard, sometimes uttered even by a child, verifying the statement of the Psalmist, "Out of the mouth of babes and sucklings thou ordainest strength."—Ps. viii. 3, Eng. vers., 2; showing that the influence of moral light may be as rapid in producing a good impression, as the action of light on *iodide* and *bromide of silver*, in producing a *latent* image in photography.

As we have been dilating on the ever-inclining tendency of the Israelites to idolatry, which casts such a dark shade over their otherwise wonderful history, we may here introduce a beautiful ancient tradition regarding Abraham's childhood, which presents a striking contrast to the conduct of his descendants. We can of course not vouch for its truth, but it is still

deserving of notice, if for nothing else than the moral which it is intended to convey. The tradition is recorded in the Hebrew Commentary "*Midrash Bereshith Rabbah.*" It is a Commentary on the Book of Genesis, and ascribed to Rabbi Rabbah bar Nachmani, who flourished in the 4th century of the Christian era, though we think this authorship very doubtful.

The tradition says that Terah the father of Abraham was not only an idolator, but also made idols which he exposed for sale. Being one day obliged to go from home on business he left Abraham to take charge of the idols, which the youth reluctantly obeyed. Soon an old man entered and pointing to an idol which he seemed to fancy, asked what is the price of that god? Old man, said Abraham, what may be thine age? "Three score years," replied the aged idolator. "Three score years," exclaimed Abraham, and thou wouldst worship a thing that has been made by the hands of my father's servants within the last four-and-twenty hours? Is it possible that a man of sixty years should bow down his grey head to a thing of a day? The old man was so overwhelmed with shame that he went his way. Soon after entered a serious looking woman with a vessel containing flour. "Here," she said, "I have brought this as an offering to the gods, place it before them, and ask them to be merciful unto me." Offer it thyself thou foolish woman, replied Abraham, and thou wilt soon see how eagerly they will devour it. She did so. After the woman had departed, Abraham took a staff and broke all the idols in pieces except the largest, in whose hands he placed the staff. When Terah returned and beheld the destruction of his idols, he exclaimed with great rage: "What is this, Abraham, that I see! Who is this wicked one who has dared to deal thus with my gods?" "Wherefore should I conceal any thing from my father, replied the pious son; "it happened that during thine absence, there came a woman bringing yonder offering for the gods, and placed it before them. Thereupon the younger gods—not having tasted food for a long time—greedily stretched forth their hands, and began to eat, even before the old god had given them permission. This so enraged him that he arose, took the staff and broke them in pieces, even as thou seest." "Dost thou mock me? Wilt thou deceive thy aged father?" cried Terah in a great rage—"Do I not know that they can neither eat, nor stir, nor move?" "But yet," replied Abraham, "thou payest them divine honours, and adorest them, and wouldst have me also worship them." In vain did Abraham thus reason with his idolatrous father. Superstition is ever both deaf and blind, and his unnatural father delivered him into the hands of the cruel and idolatrous NIMROD. But a more gracious Father—even the merciful and blessed Father of us



all—shielded him from the danger that threatened him; and so Abraham became the father of the faithful.

Soon after, Abraham was brought before the tyrant Nimrod, who demanded of him to worship *the fire*. “Great king,” said the father of the faithful, “would it not be more reasonable to worship *water*, since it is mightier than fire, possessing the power to extinguish it.” “Then worship *the water*,” exclaimed Nimrod. “Nay,” replied Abraham, “would it after all not be more reasonable to worship *the clouds*, since they bear the water, and shower it down upon the earth.” “Then worship *the clouds*,” replied the king, impatiently, “since thou confesses that they possess greater power.” “If power, indeed, is to be the object of adoration, then methinks, *the wind* has greater claim, which by its more powerful force can scatter and drive away the clouds.” “I see,” cried the king, “we shall never have done with this prattler. Worship *the wind*, then, and thy former profanations shall be forgiven.” “Be not angry with me, great king,” said Abraham, “but I can neither worship *the fire*, nor *the water*, nor *the clouds*, nor *the winds*, nor indeed any of those things thou callest gods. The power which these things possess is given to them by a Being not only most mighty, but likewise full of mercy and love. The Creator of heaven and earth, Him only will I worship.” “If this is so,” cried the tyrant, “and thou refusest to worship *the fire*, thou shalt soon be made to feel its mighty power. And he commanded Abraham to be cast into the fiery furnace. But God shielded him from the raging flames, and constituted him a source of blessing to many nations.”

The astronomical disquisitions contained in the Talmud, fostered a taste and desire for the study of astronomy. Among the Spanish Jews especially, this science found the most devoted students, so much so indeed, that Alfonso X., surnamed “The Astronomer,” king of Leon and Castile, greatly favoured the Jews because they had so many eminent astronomers among their nation. When this king undertook to improve the Ptolmemaic planetary tables, he assembled for that purpose at Toledo in the year 1240, upwards of fifty of the most renowned astronomers, in order to collect all that had been written upon the subject, and to translate the entire writings. The latter work was entrusted to Rabbi Hakkohen, Rabbi Judah ben Mose, and Isaac ben Sid, then Rabbi of the Synagogue of Toledo. The improved tables are still known under the name of Alfonsine tables; they were finished in 1252, and cost no less than 40,000 ducats, of which a large sum was given to those who had taken part in the work.

The translation of another astronomical work written by Mahomed Albategni ben Geber, a Syrian, but written in

Arabic, and which contained likewise tables, the king entrusted to Rabbi Zag, of Toledo, with instructions to accompany the tables with constructions and proofs so that one might readily see the correctness of them. Rabbi Judah Hakkohen translated the astronomical writings of Ibn Sina (Avicenna) the famous Arabian philosopher and physician; and of Mahommed IbnRoshd (Averrho'es) the most famous of Arabian philosophers, into Latin. And a Rabbi Judah, presented the king with a translation of a work on the fixed stars written by Albohagen. Among the Jews who took up their residence in other countries the study of astronomy was also not neglected, though they cannot boast of so many eminent men as their brethren in Spain. We might indeed fill a page with names of eminent Jewish astronomers were it not that we fear to tire the reader with a mere list of names, and especially as they are not always easy to pronounce, not being generally of a monosyllabic form like the Chinese names.

Next to the Scriptures, the Talmud, and philosophy, however, the study of medicine seems to have been the most favoured branch of learning.

#### HEBREW PHILOLOGY.

Hebrew philology likewise received much attention at the hands of Rabbinical writers. Indeed much of the praise which is so unsparingly showered on some of the modern philologists by right belongs to much older writers, who, after all, were the pioneers in this field of study, and levelled the rugged path, so that later philologists found already many of the difficulties removed.

We have already hinted, that whilst the Hebrew was a living language, very little attention was paid to linguistic or grammatical inquiries by the ancient Hebrews. Among the Greeks, too, in the time of Plato, (born 429 B.C.) no division of words into parts of speech yet existed, it is he who gets the credit for making the distinction of subject and predicate. Even after the Hebrew ceased to be a spoken language, for a considerable time very little attention seems to have been paid to the philology of the language, although much labour was bestowed by the Rabbis of some of the schools in the revision of the sacred text, and the guarding it against any sacreligious innovations. With the exception of a few grammatical disquisitions dispersed throughout the Talmud, we have no authentic account of any grammatical works having been written before the beginning of the 10th century. The first writer that we have any notice of who wrote on Hebrew grammar was Rabbi Saadia Gaon, born at Pithom in Egypt, in the year 892. On account of his varied and profound learning he was appointed

head of the celebrated Jewish seat of learning at Sora, near the Euphrates, in the year 928. He is the author of the following grammatical works: *Book of Collection*, *The Hebrew Letters*, *The Sacred Language*, *The Book of Pure Language*. He was the author of other works, among these a Commentary on the Book of Job, and Song of Solomon in Hebrew; a Commentary on Daniel, in Arabic; Treatise on the Marriage Laws according to the Talmud; a Hebrew poem. But what procured the greatest fame for Saadia was his translation of the Old Testament into Arabic, which was universally used by all the Jews who spoke Arabic. Of this translation only the five books of Moses are now extant. Saadia died in the year 942 being only 52 years old. His memory is much honoured.

The philological researches of Saadia were soon followed by a host of writers who began to labour in the same field. Of these we may next mention Rabbi Judah Chiug, sometimes called Judah bar David Passi. He was born at Fez, in the province of Fez in Morocco about the year 1,000. He was a physician, but wrote several treatises on Hebrew Grammar, in Arabic, but which have been translated into Hebrew. He is frequently spoken of as "the Chief of Grammarians," or "the Father of Hebrew Grammar."

Rabbi Jonah ben Gannach, born about the year 1138, at Cordova, was a physician and philosopher, and wrote several works on philosophy and medicine. He devoted also much time to the study of Hebrew philology, on which subject he wrote several works, of which his grammar entitled ספר הרקמה (*Sepher Harikma*) *book of variegated (fields)* so called from its multifarious contents, is the most important. It was originally written in Arabic, but has been translated into Hebrew by several Rabbis.

Rabbi Judah ben Kareish or Koreish, born at Tahart in Algeria, flourished in the 10th century. He was the first known writer who entered on the investigation of the comparison of language. He wrote a dictionary called ספר היחש (*Sepher Haiyachash*) *Book of Derivation*. (This title occurs in Nehemiah vii., 5, as a book of register). This work is also sometimes called אב ואם (*av ve'em*) i.e., *Father and Mother*, in reference to its tracing the sources from which words are derived. The work has been extensively used by later writers. It has lately been edited by D. B. Goldberg. Kareish wrote also a work on the commandments.

Menahem ben Saruk was born at Tortosa, in Spain, flourished in the 10th century, during the reign of the Arabian king Abdorrahman. This prince had as a prime minister a powerful and learned Jewish chief, Isaac ben Chasdai. Under the patronage of this minister Menahem came to

Cordova to diffuse the study of Hebrew. Grateful for the favours received, he composed a Hebrew poem or song in praise of the family of the prime minister. He also composed a complete Hebrew lexicon, to which he appended an elaborate grammatical treatise, entitled *מחברות* (Mechabberoth), *i. e. order*, so called, perhaps, in allusion to the alphabetical arrangement. In Scripture the word is used in the sense of "junctions." 1 Chron. xxii, 3.

Abraham ben Meir Eben Ezra (or Ibn Ezra), also sometimes spoken of by scholastic writers under the name of Abenare, was born at Toledo 1093, but removed to Cordova. He was a man of varied and profound learning, and gifted with the most buoyant wit. Being very fond of travelling, he set out on a tour, and visited almost every part of Europe, and afterwards also Egypt and Palestine, giving at the same time lectures on theology, astronomy, and grammar, &c. He was a perfect master of Hebrew, Arabic, and Aramaic languages, and besides, had a considerable knowledge of mathematics and medicine. He married the rich daughter of Rabbi Judah, and could therefore devote his time to study. It is related, that Rabbi Judah, being advanced in years, his wife was constantly importuning him to have his daughter, his only child, properly married. One evening, as his wife was again urgently pressing the subject, he declared, for the sake of peace, he would marry his daughter to the first Hebrew that entered his house the next morning. It happened that Eben Ezra was the first that entered the house in his travelling dress. The wife of Rabbi Judah seeing the poorly clad young man, who was soon to become her son-in-law, was greatly distressed, but Rabbi Judah soon perceived that his visitor possessed great abilities, and that under proper instruction might become a great scholar, he therefore pressed him to become one of his pupils. The Rabbi had heard of the great fame of Eben Ezra, but had never seen him. Eben Ezra, seeing that his presence caused some embarrassment, determined to keep his name and acquirements concealed, and await the results. The wife of Rabbi Judah kept on bewailing the cruel fate of her daughter, and begged her husband to alter his determination, who, however, kept firm in the resolve to keep his word, consoling his wife with the assurance that he had good grounds to believe that his new pupil would bring honour to the family.

It happened that at the time Rabbi Judah was engaged in the composition of a Hebrew poem, some parts and especially the ending of which he could not succeed in bringing to a satisfactory conclusion, and sometimes kept him absent from his evening meal. One evening being later than usual, Eben Ezra ventured to ask him the cause, but received merely some witty

replies, but the wife who knew the real cause, ran and brought from the study the unfinished poem. Eben Ezra thereupon took a pen and as he glanced it over made some alterations, and added the concluding portion which had given so much trouble to the Rabbi, and then handed it to his master. No sooner had Rabbi Judah read it than he ran and embraced his pupil, exclaiming at the same time, "Surely thou art the eminent Eben Ezra, I welcome thee as my son-in-law!" The pupil now laid aside his assumed character, and soon afterwards married the daughter.

The most important of Eben Ezra's works are his "Commentaries on the Old Testament," which include also some treatises on astrology. His philological works are *מאזני לשון הקודש* (*Mosene Lashon Hakkodesh*) i. e. the balance of the sacred language; *ספר היסוד* (*Sepher Haiyasud*) i. e. the book of the foundation; and *צחות הלשון* (*Zechuth Hallashon*) i. e. elegance of language. He wrote also some religious and secular poems, all of which are highly esteemed, and some have been translated into Latin. He died at Rome in 1174, being 75 years old. He was always ready with some witty remarks up to his death. When he saw his last hour approaching he said Abram departed "מחרן (*mecharan*) from Haran" when he was "seventy and five years old," "and so I depart מחרון (*mecharon*) from the anger (disquietude) העולם (*haolam*) of the world, being seventy-five years old." The reader will perceive the play on the two words which are very much alike in the Hebrew.

The next we shall notice is the celebrated *Kimchi* family, namely, Joseph and his two sons, Moses and David, who flourished at the end of the 12th and beginning of the 13th centuries. Of the three David was by far the most renowned. The father wrote a commentary on some of the books of the Old Testament, besides some other theological works. Moses is also renowned as the author of some commentaries, and of an excellent Hebrew grammar. But David by far surpassed his father and brother in fame. He also wrote commentaries on most of the books of the Old Testament, which have been translated into Latin by Leusden, Nelo, and Janvier, but what chiefly immortalized David Kimchi was his great Hebrew Grammar entitled *מכלל* (*Michlol*) i. e., *perfection*, and *ספר השרשים* (*Sepher Hashshorashim* i. e., *book of roots*, both form one work and commonly spoken of under the title of *Michlol*. What makes the grammar of David Kimchi so valuable is, that he carefully studied all the grammatical works that had been written before his time, and enriched them with additional remarks and illustrations.

There is a manuscript in the Vatican library of a work by Moses Kimchi entitled, "*the Garden of Pleasure*," treating on the *estate of souls*. This work has never been printed, which is unfortunately the fate of many Hebrew works.

At the latter part of the 15th and the first half of the 16th centuries flourished the celebrated grammarian and exegetic, *Elias Levita*, *par excellence* also called (*Askenasi*) *the German*, (*Habbachur*) *the Master* and (*Hammedakduk*) *the Grammarian*. In consequence of some persecution of the Jews, he left Germany. and took refuge in Italy. He first taught at Venice, then at Padua, and finally about the year 1510 at Rome. Here Cardinal Egidio became his patron and pupil for thirteen years. Luther too, it is said studied Hebrew under him whilst at Rome about the years 1510 or 1511. Levita wrote quite a number of works. His principal philological works are (*Masoreth Hammesoreth*) *i. e.* *Tradition of Traditions*—a treatise on the vowel points, &c., (*Sepher Habbachur*) *a grammar*; and several other treatises, among them one on *the accents*; (*Meturgeman*) an attempt at a Talmudical Lexicon, (*Shemoth Devarim*) *i. e.*, *the Names of Things*, a Hebrew-German Lexicon. Of his exegetical and Biblical works we may mention, a *Commentary on the book of Job in verse*; a *German Translation of the Psalms*. An edition of the Psalms with Kimchis Commentary. Most of Levitas works have been edited by Buxtorf and others.

The authors we have mentioned by no means exhaust the list of writers on Hebrew philology; those we noticed are the most eminent ones, whose works are frequently quoted.

#### HEBREW POETS.

The poetical effusions contained in the Talmud possess no great merit; they are chiefly such as were recited or sung at the *Semicha*, *i. e.* the laying on of hands at the installation of teachers to seats of learning, or at the installation to some posts of honour, and a few plaintive songs characteristic of those days of persecution. In course of time hymns were introduced in the synagogue service, and thus the Hebrew poetry may be divided into liturgical and non-liturgical poetry.

Passing over a number of authors who, among their works, also left some poems, we shall only notice a few of the most eminent Hebrew poets. And here, as especially worthy of notice, and as being highly esteemed by the Jews, we may first introduce to the reader, Rabbi *Solomon \*ben Gabirol*, who flourished in the 11th century at Saragossa. He was a highly educated man. In his youth, the sciences of moral and natural

\*Some writers instead of using the Hebrew word (ben) *i. e.* *son*, employ the Arabic word (iben) *i. e.* *son* instead, with the names of some authors.

philosophy were his favorite studies, and whilst yet quite young he wrote a work in Arabic on the "Moral Improvement of Mankind." But Gabirol was likewise gifted with a natural taste for poetry, which led him afterwards to devote most of his time to the composition of Hebrew odes. His poems were chiefly designed to bring the most essential *truths of religion and natural philosophy* as much as possible within the ready comprehension of the less educated of his nation. And certainly, the plain manner in which these subjects have been couched in poetic diction, and the admirable manner in which he has clothed them in a Hebrew garb, have ever been the wonder and admiration of the literary world. Many of his hymns are now recited or sung on the great Feast of Atonement.\*

This learned Rabbi unfortunately met with an untimely death. He was murdered in his thirtieth year by an Arab who buried him in his garden under a date-tree. Not unfrequently in those days, plain historical facts were embellished with superstitious occurrences intended no doubt to convey the idea of special regard or reverence, or such like reasons. In this way, the untimely death of this great Rabbi was likewise not allowed to be handed down without a little of such embellishment. It is related that the date tree immediately bore fruit, which strange occurrence attracted the notice of the neighbours who reported the circumstance to the Arabian ruler who at once had the murderer brought before him, and demanded of him by what means he had made his tree to bear fruit at such an unusual time. The man not knowing what to answer, confessed that there was a corpse buried beneath it. The Governor on having the place examined, found it to be that of R. Solomon, whereupon the murderer was at once hanged on the same tree.

With the exception of the untimely bearing of the tree, the rest of the account may in the main be correct. It is reasonable to suppose that on the sudden disappearance of such a noted man, a strict search would at once be instituted, and that some suspicious circumstances may have led to the examination of the Arab's garden.

R. Jehudah Hallevi, who flourished in the 12th century, is regarded as the greatest of the Hebrew poets. Having made the Talmudical and Arabian literature a careful study, he like R. Gabirol sought to convey to the laity of his own nation the most important truths of religion as well as some other important knowledge in well written verse. His great riches enabled him to devote all his time to study and to the perfecting of his

\*Prayer Book of the Portuguese Jews (Machsor). Especially the Prayer Book for the Feast of Atonement. Machsor Leyom HAKKIPPUR.

poems. Rabbi Hallevi was the author of the book פְּזוּרֵי (Kusri) Cosri which he first wrote in Arabic, but afterwards translated into Hebrew. It is a defence of Judaism written as a conversation carried on between a certain Rabbi Zangari, and an imaginary King of the Chasars. The work has been printed at Basel in *quarto*, with a latin translation by Boxdorf.

Rabbi Jehudah Alcharisi, a celebrated Jewish critic and poet who flourished in the 13th century, and who is the last of the Hebrew poets, at least of those who wrote in Hebrew, thus speaks of R. Hallevi's poetical productions in his celebrated critical work TACHCHEMONI: "He unquestionably surpassed all the Hebrew poets, for of him it may be truly said that he possessed all those qualifications which alone constitute a great poet. Hence his Songs of Praise are pervaded by an inspiring fire well calculated to kindle religious emotions even in the most callous, whilst in his plaintive songs and elegies there reigns a pathos which never fails to awaken tender feeling or evoke pity. His style is pleasing and graceful, and his figures natural and sublime." (*Tachchemoni*, ch. III.)

To show that Alcharisi was no mean critic, we may here give a translation of the *seven rules* which he laid down, and which he considered necessary to be strictly adhered to by every true poet. They at the same time serve to indicate the standard of the art of poetry of those times.

I. "The poet must carefully avoid foreign expressions, and zealously keep his language as pure as possible; otherwise he will resemble those Jewish-Greek poets, who have mixed with Hebrew expressions Greek weeds."

II. "He must pay strict attention to his versification, not at one time increase and at another decrease the syllables; otherwise he will resemble the new poets, who ignorant of the laws of versification, make here a long verse and there a short one, as if the structure of a verse was a matter of no consequence to be attended to.

III. "The subject of the poem should be carefully formed, and well brought out, and always set forth some instructive lesson. The Babylonian poets wrote poems altogether devoid of meaning.

IV. "The poet must write in such a manner, that the meaning is quite clear, nothing should be doubtful, but perfectly plain. The French Jews wrote in such a way that their poems required a commentary.

V. "The poet must be a good grammarian, and on no account should he violate any grammatical rules. This is one of the great faults of the Damascus poets, who altogether neglected grammar. Especially is this true of R. Isaac ben Baruch, a physician of that place, who wrote poems which are made up



of broken fragments. They are like straw without the ears of corn, his expressions foreign, the contents as cold as snow, his heroes are effeminate, and his saints libertines. Every word almost a grammatical error. He trusted to his flatterers who were incapable to decide whether he rejoiced or lamented, whether he sung or wept.

VI. "The poet must never let the first copy go forth to the public, but must first sift and polish his work : nothing is more absurd than to present to the world an incomplete work.

VII. "As few writers display equal perfections in all their compositions, the best only should be selected for publication."

"These seven points," he continues, "are the principal requirements yet besides these ; the poet must also bear in mind, that his works are to be read by the illiterate as well as by the learned and the critic. The ordinary reader must therefore find clearness of diction, the learned, rich contents, and the critic, purity of language and a faultless versification."

We venture to say few modern critics would be more exacting in their demands.

It is a somewhat curious coincidence, that R. Hallevi, like his brother poet, R. Gabirol, should likewise have met with a violent death at the hands of an Arab.

At the age of fifty years, he determined, in accordance with a common custom of those times, to make a pilgrimage to Jerusalem. This journey was not undertaken so much with a view to gather more food for his Muse, as a pious longing to see the land of his forefathers. As it might naturally be expected, the spare population of the once thickly populated country, the awful barrenness of the land that once flowed "with milk and honey," the barbarism of most of its inhabitants, the miserable condition of the people, could not fail to make a painful impression upon so pious and kind hearted a man.

One day whilst standing outside the walls of Jerusalem, his soul became deeply affected whilst meditating on the former glory of the Holy City, and the misfortunes that had befallen his nation, and according to the custom of mourners, he rent his garment, took off the shoes from his feet, and recited a dirge on the fall of Jerusalem which he himself had composed, without noticing what was going on around him. An Arab on horseback saw him and began to mock him, but the Rabbi not taking the least notice of the intruder, the Mussulman became so enraged that he gave spurs to his horse and ran the poor man down, the hoofs of the horse inflicting such terrible wounds as to soon prove fatal. Thus was sacrificed another victim at the shrine of Mohammedan fanaticism. The memory

of R. Hallewi, will, however, live as long as Hebrew literature endures.

We can readily understand that before the art of printing was invented, authors must have been impelled by higher motives than pecuniary remuneration for their labours in undertaking any literary composition. Many writings, displaying great learning and genius and bestowal of a vast amount of labour, are still only gracing the shelves of some library in manuscript. *Alcharisi* is one of the few who has distinctly stated the reason for writing his poetical compositions, namely, to defend "the honour of the sacred language." It appears that in his time the study of Hebrew was fast losing ground, whilst that of the Arabic was rapidly gaining favour. It is said that this change was chiefly owing to the great esteem in which the writings of *Hariri*, the Arabian philologist and poet, was held. *Hariri* was born at Bassorah, near the Tigris, in the year 1054. He was the son of a silk merchant, hence the name *Hariri* (*i. e.*, *silk*), by which he is generally spoken of, though his proper name is *Abu Mohammed al Kasin ben Ali*. He wrote several grammatical works and lyric poems which are highly praised. But the greatest of his works, which gained for him such universal literary fame, is his work entitled "Makamat," (*i. e.*, *Sittings*) a strange name to a no less strange work, by some called a novel in rhyme, but which would be more appropriately described as a number of rhetorical anecdotes loosely strung together. The centre figure of these tales is a certain Abu Zaid of Seruj or Seroug, a witty cunning clever rogue, well read in sacred and secular literature, very amiable and of engaging manners. He is always highly amusing, turning up under all possible disguises and in the most out of the way places, sermonizing or poetizing in one place, or telling adventures in another, endeavouring to get money out of his audience. The brilliancy of imagination and eloquence of diction employed by *Hariri* in telling these anecdotes have been universally admired. But wonderful as is the power of language displayed by the poet, still more wonderful is the ingenious manner in which he introduced the many *telling truisms* and *moral lessons*. It is a mirror in which every one that gazes into it will see more or less of his character reflected. No wonder, then, that the most eminent Arabic scholars have declared it to be "a work worthy to be written in golden letters." *Alcharisi*, in order to show that the Hebrew is sufficiently rich and versatile, has rendered this work into that language, and although it has been translated into most of the eastern and western languages, *Charisi's* Hebrew translation is acknowledged to be the best. This is not to be wondered at, considering that the Arabic and Hebrew have much in common with

one another both in structure and idiomatic expressions. As we have been speaking so highly in praise of Hariri's work, we will give a sketch of one of the anecdotes, introducing some quotations. It would take up too much space to give it in full, but the quotations will give the reader some idea of the character of the work. The anecdote we have selected is called "*Makamah'of Sawa*,"\* *i. e.*, story of Sawa, and assumes the form of a *funeral sermon* :

Hariri says that during his stay at Sawah, he felt conscious of hardness of heart, and therefore determined to put in practice a traditionary doctrine, viz., to visit the tombs† in order to remedy it. On arriving at the necropolis, he saw a crowd of people around a newly made grave, when suddenly there appeared among them an old man, his face wrapped in an old cloak, with a staff in his hand for support, and thus said :

‡ "Let all your actions have respect to such events as these ;  
 Let all the careless reflect and prepare for exertion,  
 And let every observer consider with his best attention.  
 How is it that the burial of your friends distresses you not ?  
 That the closing of the earth over them alarms you not ?  
 How oft have you sorrowed at the decrease of your funds ?  
 But been regardless of the decease of your friends.  
 Nor laid to heart the thought of dissolution ;  
 So that it would seem as if you were in covenant with death,  
 Or had obtained immunity from the ravages of time.

No indeed ! it is a more baneful notion that you entertain,  
 No indeed ! I repeat ; and soon you will know it full well.

And wilt thou still, deluded soul,  
 The praise of wisdom claim,  
 And yet persist in error foul,  
 And walk in guilt and shame ?

How long, will dreamy sloth content,  
 Make vain delights thy pride,  
 Nor dread, on reckless pleasures bent,  
 Death's all engulfing tide ?

Why virtue's easy yoke disdain ?  
 Why cling to vices fast,  
 Whose deep and concentrated stain,  
 O'er all thy life is cast ?

Why hail with joy unfeigned the hue  
 Of golden coin amassed,  
 But shed no tear of sorrow true  
 When death has near thee passed ?

Why follow these that lead astray,  
 With base dissembling art,  
 But wisdom's call refuse to obey  
 And act a traitor's part.

\**Sawa* a town in Persia.

†It is supposed by Eastern sages, that visiting the tombs makes one self-denying in this life, and mindful of that to come.

‡Preston's Translation.

O haste t' amend thy life, and make  
 Its bitter savour sweet,  
 Lest ere thy vices thou forsake,  
 A speedy doom thou meet.

Trust not to fortune, though she wear  
 A smile benign and gay ;  
 His deadly fangs may soon appear,  
 And thou become their prey.

From pride and arrogance abstain,  
 If fortune chance to smile ;  
 Thy tongue with wisdom's curb restrain  
 From forwardness and guile.

On needy suppliants pity take ;  
 Let each thy mercy share ;  
 For failings seek amends to make,  
 That bliss may crown thy care.

And one like me, whom changeful fate  
 Has stripped of feathers gay,  
 Grudge not, if small the cost or great,  
 In plumage fresh t' array.

Thus have I distinctly admonished you, my friends,  
 And blessed is he who goes and guides himself by my doctrine."

Having ended his speech he drew back his sleeve from an arm of strong sinews whereon was fastened a bandage for fraud not for fracture, asking alms with impudent boldness, and the people being deceived, his purse was soon filled. He then descended from the rising ground exulting in the liberal bounty bestowed upon him. But I pulled him from behind by the hem of his cloak when he turned and saluted me frankly. And lo ! it was Abu Zaid in all his duplicity. So I said to him :

"How long wilt thou manifold artifice ply  
 To inveigh thy prey, and our censure defy ?  
 And he replied without hesitation,  
 Cease chiding, and see if a man you can spy  
 With the game in his hand, who to win will not try.  
 But I replied : Go along, old imp, ever laden with disgrace,  
 For there is nothing like thy fair pretensions and foul intentions,  
 Except silvered ordure, and white-washed shore.  
 Then we parted, he turning to the left, and I to the right."

There are two Latin translations of this work : a German by Rückert, which is regarded as the next best to Charisi's Hebrew one ; a very excellent English translation by Preston, with notes ; also a French one of portions with a commentary by De Sacy, under the title of *Les Seances de Hiriri*.

In the beginning of the 11th century flourished the celebrated Rabbi Hai Gaon. He wrote a number of works, and among them a poem entitled : *מוסר השבול* (*Musar ilaskel*), a composition of very high order. A beautiful spirit of humanity pervades this poem, and the author has very adroitly introduced many passages of Scripture which he put in rhyme.

About the same time flourished also the learned Rabbi Samuel Hannagid at Cordovo, who wrote a book of beautiful and instructive sayings and maxims in Hebrew poetry. The following is a translation of two of his maxims: they required to be rendered freely in translating them into English:

He who labours to gain wealth, and conceals it,  
Is like one who carries water from one pit into another.

What profit does he derive who obtains riches by labour, and leaves it unemployed?

A person showing kindness to some one,  
But allows evil acts to follow,  
Is like a season that sends rain upon the plants,  
But, when their blossoms are matured, visits them with hail and ice.

We may here, also, notice a work entitled *מוסרי הפילוסופים*, *i. e.*, *Moral Sentiments of Philosophers*. It was originally written in Arabic by Henain, but translated into Hebrew by Alcharisi. The work is divided into three parts; the two first parts contain beautiful sentiments of Geek, Roman, and other sages. The third part is entirely devoted to Alexander the Great. This part is highly interesting, as it records many incidents in the life of Alexander which are nowhere else mentioned. It gives some letters from the king to his mother, and from his mother to him, and also from his former instructor, Aristotle. Alexander is, in this work, spoken of under the very curious appellation *בעל הקרנים* (*baäl hakkarnayim*), *i. e.*, master or possessor of horns. In Scripture "a ram" is denoted by this appellation. (See Hebrew Bible, Dan. viii, 6, 20.) There are two reasons assigned for having this appellation given to Alexander. Some say because he pushed his dominion from the rising to the setting of the sun; whilst others maintain that he was so called, because he sometimes appeared in the costume of Jupiter Ammon, who is depicted with two horns. It is probable that this may have been one of the whims he indulged in after his marvellous success had dazzled his judgment, and became a slave to debauchery. We will here subjoin a translation of one of the narratives given in the book:

"King Alexander came to a province which had formerly been ruled by kings, but whose families had perished. 'Is there no descendant of the kings who ruled in the province, remaining?' asked Alexander, and they answered him 'only one.' 'Show him to me,' demanded the king; but they replied, 'behold, he is dwelling among the graves.' Thereupon he sent and had him brought before him, and asked him, 'wherefore dost thou dwell among the graves?' 'I wish to discover the difference between the bones of slaves and kings, but I find that they are all alike.' 'Wouldst thou,' asked the king, 'go with me,

and I will treat thee as becomes thy dignity and that of thy family? Or what dost thou desire?' 'I desire,' replied the other, 'life without death, youth without age, riches without poverty, joy without care, and health without sickness.' 'I have never,' said the king, 'seen such a wise man.' After this he left him, and the other remained among the graves until the day of his death."

Of all studies, however, as we have already stated, the study of the Hebrew Scriptures attracted at all times most attention, and this will account for Hebrew Literature being so rich in exegetical works on the Old Testament. We have already mentioned some of the commentators and their works, and in order not to take up too much of our space, we will only briefly notice those who are constantly quoted by more modern exegetes.

The Hebrew term for a *Commentary* is, מדרש (*Midrash*), and, according to its derivation, denotes a *searching* or *inquiring*. In Scripture, the word is employed in the sense of "a *historical book*." See 2 Chr. xiii. 22; xiv. 27. In the English version wrongly rendered "Story," and in the marginal notes, "Commentary."

The first Commentary as regards its antiquity which claims our attention, is entitled *Midrash Rabba*, i. e., *Great Commentary*. It is an allegorical and historical commentary on the Pentateuch, and the books called *Megilloth*, namely, the Song of Solomon; the Book of Ruth; Lamentations; Ecclesiastes; and the Book of Esther. The authorship is ascribed to Rabbah bar Nachmeni, a famous teacher in the Rabbinical school at Pumbeditha, who flourished in the fourth century; but from many statements in the Commentary it is evident that a great portion, if not all, was written at a much later date.

Of all the Hebrew Commentators there is none so frequently quoted as Rabbi Solomon ben Isaac, commonly called from the initial letters of his name רש"י *Rashi*. He was born in Troyes, in France, about 1040, and died in his native place at the age of sixty-five years. Although his greatest fame was obtained by his exegetical writings, yet he possessed no ordinary proficiency also in philosophy, medicine, astronomy, philology, and civil and canonical laws. His acquaintance with the Scriptures and Talmudical writings, was simply marvellous. In order to perfect himself, and to gather all the information he could for the works he purposed to write, he travelled for seven years in Germany, Italy, France, Egypt, and Palestine, and attended the lectures in the most celebrated Universities of those countries. Some writers have absurdly asserted that he had undertaken this journey as a penance for some trivial sin of his father. (See Beugnot *Les Juifs d'occid.* iii. p. 116.)

The greatest work of this eminent Rabbi, and which gained for him a world-wide fame, is his "Commentary on the whole of the Old Testament", which even to this day ranks above any other yet written, notwithstanding the wonderful advancement that has been made since his time in the science of philology. Many of his illustrations and explanations display a brilliancy and acuteness rarely to be met with, and his style, although extremely brief and concise, is yet clear and replete with meaning. As a proof of the great esteem in which this Commentary is held, we may mention that it is frequently printed in connection with the best editions of the Hebrew Bible. The whole Commentary has been translated into Latin, and a part into German. This Commentary has also the proud distinction of being the first Hebrew book ever printed. (Riggio, 1474.)

It is necessary to observe here that the authorship of this Commentary has been erroneously ascribed to *Jarchi*. It is uncertain who it was that first fell into the error of reading the third initial letter י (*yod*) of רשי (*Rashi*) (ירחי) *Jarchi*, instead of (יצחק) *Isaac*, but strange to say, ever since the error has been committed, the Commentary has generally been ascribed to *Jarchi*, and has been quoted as such even by the most eminent writers. Indeed, the practice has become so universal, that it would be very difficult and awkward to change it now. There was a family of the name of *Jarchi* in Spain, but lived long after the time of this commentator. Among the other numerous writings of *Rashi* is a Commentary on the (*Pirke Avoth*) *Ethics of Jewish Fathers*; a work on medicine; and a poem on the Unity of God. We are not aware that any monument has been erected to the memory of this great master-mind, but if such has not been the case, the place of the marble statue has been amply supplied by the more durable garland of legends which posterity has woven around his name.

Rabbi Moses ben Nachman, by abbreviation frequently called *Ramban*, but is best known by the name of Nachmanides, and of whom we have already made mention, as a highly skilled physician (p. 261), was born at Giorenne in the year 1194. From his great learning in Scripture, he is frequently spoken of as "the Luminary," "the Father of Wisdom," and from an eloquent sermon he preached before the King of Castile, he received also the title of "Father of Eloquence." He wrote a Commentary on the Five Books of Moses, which was printed in the year 1545, in folio at Venice, and which is frequently quoted. Of the numerous other works of this Rabbi we may particularly mention his letters to induce men to piety, and especially in respect to the sanctity of marriage.

Also a prayer on the ruins of the Temple. Authors do not agree as to the date of the death of this Rabbi. Some give the year 1300; in that case he would have attained to the great age of 106 years. Others say that he died at the age of 66 years.

Rabbi Levi ben Gerson, also called Ralbag, who flourished in the fourteenth century, was a native of France. He wrote a Commentary on most of the books of the Old Testament.

About the same time flourished also Rabbi Bechai ben Asher at Saragossa; he is the author of a Commentary on the Pentateuch, which was published at Venice in folio.

Another Commentary on the whole of the Old Testament, which is frequently quoted, is that written by Rabbi Solomon ben Melech, entitled *מחלל יופי* (*Michlal Yophi*); it was printed at Amsterdam in folio, 1685, and since then has been several times reprinted.

We must next introduce to the reader's notice the famous Rabbi Isaac Abarbanel, born at Lisbon in the year 1427. This pious and learned Rabbi was not only a profound Biblical scholar, but his great learning ranged, also, over various branches of useful knowledge. The fame of Abarbanel spread far and wide, and Alfonso V. esteemed him so highly that he appointed him his confidential councillor. This honorable position he held until the death of Alfonso. Don Juan, whose sole desire was to crush the nobility and to strengthen the power of the king, made important changes in the government, which stirred up a powerful antagonism among the nobles. Abarbanel apparently favoured the party of the Duke of Braganza, and was summoned to appear at once before the king. He was about to obey the summons, when some friends warned him that "his obedience might cost him his life;" still he thought it his duty to obey the summons of the king, and accordingly set out on his journey. On the way, however, several circumstances tended to prove that the warning that had been given him was well founded, and he quickly turned back, and fled with his family to Castile. During his abode there he wrote his Commentaries on the Prophets. Ferdinand and Isabella, who had heard of his fame, and being informed of his arrival in their territory, received him very kindly at their court, a circumstance which enabled him afterwards to obtain some relief for his oppressed nation. From Spain he afterwards removed with his family and other Jewish families of note to Naples. Here his stay was of short duration, for when, in 1495, Charles VIII. of France took Naples, his house was plundered, and he fled with his family to Corfu. During his stay at this place he had the good fortune of accidentally finding the manuscript of his Commentary on the Book of



Deuteronomy, which had been stolen from him at Lisbon. After a year's residence in Corfu he removed to Monopoli, a town in the Neapolitan province. Here he wrote a number of works, notably his celebrated Commentary on Daniel. After residing in this place several years he removed afterwards to Venice, where he died in the year 1508, being 71 years old. We must remark here, that, according to the signature on the title page of his Commentary on the book of Genesis, he was still alive in 1522; but it is generally believed that this date is an error of some transcriber.

One of his most celebrated works is his *מפעלות אלהים* (*Miph-aloth Elohim*) the *Works of God*, which treats on the creation of the world, written in answer to Aristotle. It was published in quarto at Venice, in the year 1592, but there have been several editions published since then in Germany. Another noted work of his is, a treatise entitled *זבח פסח* (*Zevach Pesach*) *The Passover Sacrifice*, also printed at Venice, 1545. But what immortalized Abarbanel are his writings on the Old Testament. All his Commentaries are inserted in the *Biblia Rabbinica*, printed by Daniel Bomberg, a celebrated printer of Venice, in the 16th century, and dedicated to Leo X. The Rabbis found this edition very faulty, and induced Bomberg to print another.

We shall only notice one more rabbinical writer, whose works attracted great attention among his nation, and among the most eminent Christian scholars of his time. We allude to Rabbi Manasse ben Israel, who flourished in the 17th century. He was born at Lisbon, but whilst yet very young he went to Amsterdam where, already, at the age of twenty years, his name became so famous as an eloquent and powerful preacher, that he gained the esteem and friendship of such eminent Christian scholars as Huetius, Vossius, Grotius, Bochart, Pocock, and Caspar Barlæus. Pocock held him in such high esteem, that he wrote his biography in French, whilst Barlæus sang his praise in a few Latin verses. Huetius relates, with evident satisfaction, that he, in company with Vossius, Bochart, and David Blondel, paid a visit to the Rabbi, and accompanied him to the Synagogue—probably to hear him preach—and had the seats of the Rabbis assigned to them. (See *Huetiana*, p. 225.) We may here also *en passant* observe, that the most prominent and wealthy members of the Jewish congregation of Amsterdam seized the opportunity of sending this eminent and eloquent Rabbi to England, in order to obtain permission for their co-religionists to reside again in that country. He took up his abode in London, and called himself, in his letters, a Jewish Theologian and Doctor of Medicine. Shortly after his arrival he presented a most eloquent address to the Protector, in which he forcibly pleaded the cause of his

nation. Cromwell, not being willing to decide with his council upon such an important case, appointed a commission composed of two jurists, seven prominent citizens, and fourteen ministers, to assemble at Whitehall on the 4th December, 1655. He submitted to them two questions, 1st, whether it was lawful to permit the Jews to reside again in England, and 2nd, if so, under what conditions? The first question was, by the Jurists, answered in the affirmative, and by the citizens and ministers not objected to. But on the second question there existed such a great difference of opinion, that Cromwell had to dismiss the commission. Manasse, however, still persisted in his praying for a positive answer, but failed to obtain it; and was obliged to return home leaving the matter in an undecided state. Still, it is said, that the Protector had secretly promised him that permission would be granted, and, indeed, according to Burnet, the prevailing opinion at that time seems to have been, that it was through the influence of Cromwell that the permission was ultimately obtained. (Burnet, History of his Time, 1.) Whether this statement is correct or not, certain it is, that the Jews in London eight years afterwards under the reign of Charles II., were only then numerous enough to build a synagogue.

Manasse died soon after his return from England, about 1659, being about 55 years old. He was a voluminous writer, and his works are all highly esteemed, especially his exegetical writings. Of his other works deserving particular mention are *נשמת חיים* (*nishmath chai-yim*), *the Spirit of Life*, treating on the immortality of the soul, and *מקוה ישראל* (*mikveh Yisrael*), *the Hope or Expectation of Israel*, treating on the redemption of Israel. He wrote also a "History of the Jews," whilst in England, from their admission by William the Conqueror to their expulsion, relating to their customs and manners, &c. He published also an edition of a Hebrew Bible, in two volumes, quarto. He wrote in Hebrew, Spanish, and Portuguese, and was a perfect Latin scholar. He was also a doctor of medicine, but never practised the profession.

There are a vast number more authors, the biographical sketches of whom would no doubt prove interesting, and whose works are well worthy of notice, but the History of Literature has already occupied a great deal of space. And, besides, there probably may be some of my readers to whom this subject may not be of so much interest as to others, and it is but right that their feelings should also be consulted.

But there is yet a work which, from its importance as preserving in many cases the proper reading of the Hebrew text of the Old Testament, and the aid it furnishes in correcting

our modern manuscripts, must not be passed over unnoticed, even at the risk of tiring the patience of some of my readers. The work to which I would now especially invite the reader's attention is called *מסורה* (*Masorah*), *i. e.*, a *handing down*. so called from its purporting to hand down to posterity the correct reading of many passages of the Old Testament, which, in some respects, were found to be defective. The importance of this work cannot possibly be overrated, since it has preserved to us the readings of texts which, with the destruction of so many manuscripts, must inevitably have been lost for ever. Every lover of his Bible, though not a Hebraist, must be interested in this subject; and in order that the English reader may form an adequate idea of the importance of the work in question, we will give a brief account of it, and the cause that led to such a laborious undertaking.

During the many centuries that the Scriptures had to be multiplied by manuscripts, many errors from time to time crept into the sacred text. These errors may be accounted for as having originated in two ways. In the first place, through the carelessness of the transcribers; and, secondly, from the paleness of the ink, or the indistinctness of the copies from which the transcripts were made.

It appears that the copies of the Pentateuch were always more carefully executed than those of the other books, which may be accounted for by the fact that the Five Books of Moses had to be read every year in the Synagogue service, just as they are at the present time among the Jews, and hence they are divided into fifty-two portions. But in the other books of the Old Testament the errors are very numerous, frequently—as we shall presently show—destroying the whole meaning of a passage, or even make it say quite the contrary to what the sacred writer wished to convey. In order to remedy this evil, a *revision* of the Biblical text was undertaken by the most learned men of the various seats of learning in Palestine, and those that sprung up near the Euphrates. As this laborious work must necessarily have extended over several centuries, it is impossible to fix the precise time, which, after all, is of little importance. It was, however, at the famous Seminary of Tiberias, where the Masorah was first committed to writing, between the beginning of the sixth and the beginning of the seventh centuries. The great importance and value of the work lies in the thorough manner in which it was executed, and to this point we would call the reader's special attention.

The manner they proceeded was as follows: They collected all the best manuscripts that could be obtained, and carefully compared them, then, when they came to a word which was erroneously written, they still suffered it to remain unaltered in

the text, and simply placed a little circle *o*, or asterisk \* above it, and placed the correct reading as established by the best Manuscripts in the margin with the number of the verse, and the direction קרי (*keri*) *i. e.*, *read*. They adopted this mode because they held the text too sacred to be meddled with, and also not to afford the least opportunity of their being afterwards charged with having tampered with it.

We will now give the reader a few examples of those emendations.

In Lev. xi. 21, the Hebrew text at present reads: "Yet these may ye eat, of every flying creeping thing that goeth upon *all* four, who have no legs above their feet to leap with them upon the earth." The reading of the text, "no legs," renders the passage altogether unintelligible, but according to the emendation given in the margin, it reads, "which have legs," and this rendering is also adopted in the English version.

Again, according to the Hebrew text, Josh. vi. 7, reads: "And they said unto the people," but in the preceding verse Joshua is speaking, and so he must be in verse seven, the plural pronoun "they" is, therefore, evidently an error. The emendation in the margin, however, reads, "and he said," which reading was also followed in the English version.

We will now give a passage which, according to the present reading of the text, contains a direct contradiction, and which strange to say, has also been retained in our version. According to the text, Isa. ix. 3, reads, "Thou hast multiplied the nation, and not increased the joy; thy joy before thee according to the joy in harvest." If "the joy" has "not" been "increased," how can it be said that "they joy before thee according to the joy in harvest?" Here is a direct contradiction. According to the marginal emendations, however, it reads "to him," *i. e.*, to the nation, "thou hast increased the joy," which renders the passage at once clear. It is proper to state, that in the English Bibles which contain marginal readings, the reading, "to him," is also given.

The above-quoted errors, and, indeed, most errors of this kind, have arisen by the use of *a single wrong letter*, as, for example, לֵב, *not for* לָב *to him*.

In places where they found *a word*, by mistake, to have been omitted in the text, they adopted the expediency of inserting only the *vowel points* of the word wanting, and placed the consonants in the margin; this could not be regarded as interfering with the text, as the vowels by themselves are useless. See, for example, 2 Sam. viii. 3: "David smote Hadadezer, the son of Rehob, king of Zobah, as he went to recover his border at the river." The name of the river is not given in the Hebrew

text, but supplied in the margin, namely פרת (Pherath), *i. e.*, Euphrates, and the translators of our version have also adopted the marginal reading.

In Judges xx, 13, the text reads: "And now deliver us the men, the children of Belial," (the Hebrew word בליעל (*Beliyaäl*) denotes *without profit*, hence, *good-for-naught*, *wicked*), "which are in Gibeah, that we may put them to death, and put away evil from Israel. But Benjamin would not hearken to the voice of their brethren the children of Israel." In this passage the word בני (*Benei*), *i. e.* the children of "Benjamin," is not in the Hebrew text, but is given in the margin, and certainly it is required in order to complete the sense; and hence the marginal reading has also been followed in our version.

In Jer. xxxi, 38, we read, "Behold days, said the Lord," באים (*baim*), *i. e.*, come, is not in the text, yet without it the sense would be altogether incomplete. The word is, however, given in the margin, and is also inserted in the English version without being put in italics.

When, on the contrary, a word was found to be superfluous in the text, in that case they left it without the vowel points, and placed a circle above the word, which directs the reader to the margin, where he will find the remark (*ketiv velo keriv*), *i. e.*, written but not read. See, for example, Jer. li, 3, where the word ידרכה (*ydroch*) will be found twice written. And

Ezek. xlvi, 16, where the word חמש (*chamesh*) occurs twice

We must impress on the reader that these *emendations* and *readings* given in the margin are not merely conjectures, but were actually found in the text of the best manuscripts. The marginal readings, in most cases, are unquestionably to be preferred, and it will be seen, on referring back to the above example, that our authorized version has, except in one case, entirely adopted the marginal readings.

But besides the revision of the text, which, in itself, must have occupied an immense length of time, and involved an inconceivable amount of labour; those Rabbis further undertook the stupendous work of numbering the verses, words, and letters of each book of the Bible. Thus the number of verses in Genesis is given at 1,534, the number of words at 20,713, and the number of letters at 78,100. They have further noted the middle verse and letter of each book, or of several books combined; thus the letter ך (*wav*) in the word גחון (Lev. xi, 42), which will be found of larger size than the ordinary letters, marks the middle letter of the whole Pentateuch. The numbers are given at the end of each book in Hebrew characters. The object of undertaking this vast labour of numbering verses, words, and letters, was evidently to guard against any-

thing being added or taken away from the sacred text, and, as such, their good intentions are worthy of the highest praise. But we cannot agree with the celebrated R. Elia Levita, who looks upon it as an "*impenetrable fence*," and declared it was impossible that there ever could, by any means, occur an alteration or corruption in the sacred text after the great precaution which the Rabbis had taken to shield it from innovations. It requires, however, but little reflection to discover that the learned Rabbi has in this respect greatly overrated this part of the labours of the MASORITES, as the authors of Masorah are called; for, supposing a word or letter had been added, (not that we think that such a thing is in the least likely, but, on the contrary, feel quite satisfied that such has never taken place,) how could this numbering assist us in detecting in what particular book, chapter, or verse, the addition had been made? Such a fraud could only be detected by a careful collation of different editions and versions of the Bible, and not otherwise. Yet, though these labours may fail to realize the sanguine expectations of their authors, nevertheless this much we may fairly infer, *that they who took so much pains to shield the sacred text from corruption, would not themselves become the perpetrators of such an unhallowed deed.*

We have, indeed, in the course of our reading, been frequently pained in seeing how some interpreters endeavour to shield their own ignorance, when brought face to face with a difficult passage or word, by flying to the subterfuge, "that the text must have been corrupted." Now, such a thing could not have taken place in modern times, for the corruption could easily be detected by reference to the ancient versions or old manuscripts: it must then have been done in ancient times by the Jews who were the custodians of the Old Testament. But any one so inclined, could only have corrupted one manuscript, and this would, at the time of the revision of the text, have been discovered, even if other manuscripts had been vitiated by it. Who then are the guilty parties? Surely not those men who spent their whole lives in building a "fence" around the sacred text to guard it against innovations? No, it is our firm belief that the sacred text has never been deliberately tampered with. What possibly may have occurred is, as we, on a former occasion, have observed, that it was customary for persons to write notes in the margin of their manuscripts, and it may have happened that some few of those notes may have found their way into the text through the carelessness of the transcribers. But the sharp eye of a critic will easily detect those interpolations without the least difficulty. As for the many difficult passages and words which the interpreter and

critic may expect to have to encounter, they must be explained by a careful and strict criticism, not by a flimsy mode of interpretation, which in this age is perfectly worthless.

We have now brought our rambles in "the variegated fields" of Hebrew Literature to a close. If any of my readers feel somewhat weary at the end of their lengthy jaunt, I trust that the information they may have obtained, will prove a sufficient recompense.

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INDEX OF SUBJECTS TREATED ON, AND OF THE  
NAMES OF AUTHORS AND THEIR  
WORKS QUOTED.

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## ERRATA.

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- Page 1, line 4 from top: for "Hieronymous," read "Hieronymous."  
" 1, " 14 " bottom: for "patronimic," read "patronymic."  
" 8, " 26 " top: for "renoun," read "renown."  
" 69, " 16 " bottom: for "exhails," read "exhales."  
" 133, " 6 " " for "ch. 1, 2," read "ch. i. 2."  
" 220, " 18 " " for "Chron.," read "Eccles."  
" 259, " 11 " " for "vetinary," read "veterinary."  
" 288, " 6 " " for "Boxdorf," read "Buxtorf."  
" 266, " 10 " " bottom: for "came" read "come."  
" 269, " 15 " " " for "of" read "off."  
" 284, " 7 " " top: for "arrangment" read "arrangement."  
" 285, " 7 " " " for "are" read "art."
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Any easily recognizable typographical errors that may have escaped notice, are left to be corrected by the intelligent reader.











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